







REV. ADONIRAM JUDSON JUNR. A.M.

Missionary to the East.

Taken in the 23. FEB. 1811.

Baptist Missionary Mag.

THE

American Baptist Magazine,

AND

Missionary Intelligencer.

NEW SERIES.

.....
That they all may be ONE. JESUS.
One Lord, one faith, one baptism. PAUL.
.....

—
VOL. I.
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THE AVAILS OF THIS WORK WILL BE DEVOTED TO MISSIONARY PURPOSES.

BOSTON:

PRINTED AND PUBLISHED
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1817.

DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

BE IT REMEMBERED, that on the twenty second day of January, A. D. 1817, and in the Forty-first Year of the Independence of the United States of America, the Trustees of the Baptist Missionary Society of Massachusetts, of the said District, have deposited in this Office the Title of a Book, the right whereof they claim as Proprietors, in the words following, to wit :

‘THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER. NEW SERIES.
That they all may be One.....Jesus. One Lord, one faith, one baptism.....Paul.’

In conformity to the Act of the Congress of the United States, entitled, “An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned;” and also to an Act entitled, “An Act supplementary to an Act, entitled An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such copies during the times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints.”

JOHN W. DAVIS, Clerk of the
District of Massachusetts.

TO THE FRIENDS AND PATRONS OF THE
MASSACHUSETTS
Baptist Missionary Magazine.

ENCOURAGED and assisted by your liberal support, the Editor has been enabled to complete the fourth volume. He is sensible, that to your candour and liberality he is indebted for the increasing patronage and respectability which the Magazine has obtained.

To propagate religious intelligence, and promote a Missionary spirit, were the great objects which first induced the Trustees of the Baptist Missionary Society of Massachusetts to propose this periodical work. While these objects have been kept steadily in view, its pages have been occasionally occupied by other subjects. Feebly as this work has been conducted, the Editor indulges the pleasing satisfaction, of its having contributed, in no inconsiderable degree, towards elevating the tone of religious feeling among his brethren, and exciting a more ardent and systematic zeal in the missionary cause. Through this medium, churches, widely dispersed, have been made acquainted with each other's circumstances, and with the wonderful things which God has been doing in our land.

The propagation of the Gospel among the heathen, the distant hope of which we at first but faintly cherished, has now become a subject of the highest interest. In this, as in leading the Israelites through the wilderness, the Lord evidently went before us, and marked out our way. Hence in what we have hitherto done, we have but followed the leadings of divine Providence. These circumstances, with which you have already been made acquainted, have determined the Baptist Board of Foreign Missions, to fix on the Burman Empire, as the scene of their future efforts in the heathen world, should divine Providence favour their design. Our fondest hopes and wishes rest upon this mission. God grant that they may be more than realized.

In procuring the publication, distributing the numbers, and in collecting the proceeds of the Magazine, the Editor has hitherto been the sole agent. This trust he has now resigned to the Board. The subscribers there-

fore will, in future, receive their numbers either of Deacon James Loring, No. 2, or of Messrs. Lincoln & Edmands, No. 53 Cornhill, who are appointed agents for the above purpose.

In tendering this tribute of respect to his patrons, the Editor has only to add, that as he has now two able and active brethren associated with him in the editorial department, he cherishes the fond hope, that the work will continue increasingly pleasing and useful, and that its circulation may be extended throughout the United States.

THOMAS BALDWIN.

EDITORS' ADDRESS.

AT the commencement of this new year, the Editors of the AMERICAN BAPTIST MAGAZINE take the liberty of tendering their sincere congratulations to the friends and patrons of this periodical work.

If we take a retrospect of the past, or glance at the prospect before us, we shall see much to encourage and animate us in our exertions for the spread of christian knowledge. Our most sanguine expectations have, in some respects, been more than realized. That union in sentiment and design, so essentially necessary to support our hopes of success, seems to be happily extending through the different sections of our country. A laudable zeal for the missionary cause is every where apparent; and societies auxiliary to the "Board of Foreign Missions," are forming from Maine to Georgia, and from the Atlantic to the Mississippi. Such a union was rather to be desired than confidently expected. But this proves the truth of that excellent maxim, "Attempt great things, and expect great things."

An attempt to subvert the long established rites of paganism, and plant the standard of the Cross, where Satan has for ages held his seat, requires no ordinary effort. Difficulties we must expect: But we have much to encourage the hope, that Christ is soon to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." We may say with an ancient governor of Judah, "we are engaged in a great work;" for the accomplishment of which we feel a deep solicitude. The present period is peculiarly auspicious. The sound of the trumpet, and the alarm of war, are no longer heard. Wasting and destruction have ceased

their ravages, and peace has again spread her balmy wings over our highly favoured land. The nations of Europe, fatigued and exhausted by a long and bloody conflict, have at length consented to sheath the sword, and suffer the world to enjoy a short repose. Such, it is said, was the state of the world in the reign of Augustus, when the Son of God made his advent. This wonderful event was celebrated by the angelic hosts, who were heard to sing, "GLORY TO GOD IN THE HIGHEST ! ON EARTH PEACE ! GOOD WILL TOWARDS MEN."

Shall such an interesting crisis as the present, pass unnoticed and unimproved by the friends of the Redeemer ? Shall they remain unconcerned and inactive at such a season ? Will it not rather excite all their energies, and animate them to redouble their exertions to spread the knowledge of salvation far and wide ? This we have reason to believe will be the effect. Indeed the work has already commenced. The world is in motion. Christians of every denomination are in different ways exerting themselves, "to give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace."

Attempts have already been made to introduce *the gospel of the kingdom*, in Greenland, in Labrador, in Tartary, in Hindostan, in China, in Burmah, in New Holland, in the Isles of the Pacific Ocean and the Caribbean Sea, in the African deserts, and in South America. But still the work of evangelizing the heathen has but just commenced. The tidings of salvation are yet to be sounded out through more than half the globe. Six hundred millions of our race are still ignorant of Jesus Christ.

The "dispersed through the countries," the descendants of Abraham, are still to be gathered in, and with them the fulness of the Gentiles. From land to land, from sea to sea, the word of Jehovah must continue to run, and in all its divine career, shed light, and life, and happiness, on a benighted world.

The Editors of the American Baptist Magazine, in presenting their friends with this first Number of the *New Series*, feel a pleasure in being able to state, that this work, which commenced with only one thousand copies, has increased to more than four thousand. With each number the demand has increased. But notwithstanding the increasing demand for the Magazine, it is a

fact, that only a small proportion of the churches which are now combining their efforts in the missionary cause, have ever taken this work, or any other of a similar nature.

How much may be effected, by a well conducted periodical work, we will not attempt to describe. How easily it may be circulated; how well it is adapted to attract attention by the recency of the intelligence it communicates; how interesting and profitable it may be made to every description of readers, by the variety it admits in matter and manner; and how much more likely to be read than a larger book,—the case speaks for itself.

Nor will we attempt to describe how much may be done, not only to increase the respectability of the denomination, and to cherish among all classes, especially the young, a taste for useful reading, but what is more, to enkindle and keep alive the flame of piety, by exciting attention to the Bible and religious subjects; to enlighten private christians, and to increase the knowledge and real usefulness of ministers, even of the most able, as well as of those whose literary and theological attainments are small. In a word, to build up and adorn the churches.

As the present prosperous state of our country offers peculiar facilities for circulating periodical works throughout the United States, we hope soon to be able to dispose of double the present number.

From an impression that the former title, though proper at first, might give the Magazine too much of a local appearance, it has been determined to alter it to one more general, and appropriate to the whole denomination. As we have no local interests to serve, our object equally embraces the interests of the whole.

In order to render the Magazine both entertaining and profitable, the Editors pledge their best abilities for its execution. At the same time, they earnestly solicit the assistance of their literary friends throughout the Union, in furnishing materials for the different departments of the work. Interesting memoirs, well written essays on any branch of christian doctrine, learned and judicious criticism on difficult texts of scripture, and generally, any intelligence of a religious or literary nature, will be gratefully received.

Boston,
Jan. 1817.

THOMAS BALDWIN, *Principal Editor.*
DANIEL SHARP, } *Assistant*
JAMES M. WINCHELL, } *Editors.*

THE
American Baptist Magazine,
AND
Missionary Intelligencer.
NEW SERIES.

No. 1.

JANUARY, 1817.

Vol. I.

MEMOIR OF MR. ROGER WILLIAMS,

The first American Baptist,—Minister of the Gospel,—and first Governor of the Colony of Rhode-Island.

THE subject of this Memoir was born in Wales, 1599, and educated at the university of Oxford, under the patronage of Sir Edward Coke. The occasion of Mr. Williams' receiving the favour of that distinguished lawyer was very singular. Sir Edward one day at church observing a youth taking notes from the sermon, beckoned and received him into his pew. He obtained a sight of the lad's minutes, which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams' great modesty, so engaged Sir Edward in his favour, as to induce him to solicit his parents to let him have the care of their son; which they readily granted.

Soon after completing his collegiate education, Mr. W. entered on the study of the law, and received all possible assistance from his generous patron. But, finding this employment not altogether agreeable to his taste, he turned his attention to divinity, in which he made such proficiency, as encouraged Sir Edward to obtain for him episcopal orders. His preaching was highly esteemed, and his private character revered. But disliking the form and government of the Episcopal Church, and having early imbibed an unconquerable aversion to religious domination, he left his na-

tive country, and came into this American wilderness. Here, he hoped to enjoy, without restraint from the civil power, that entire liberty of thinking and acting on religious subjects, which he so ardently desired. But he soon found to his great disappointment, that he had misconceived the rigid sentiments of the clerical leaders of this new theocracy.

At the age of thirty-two, Mr. Williams embarked for America, and arrived in Boston in the month of February, 1631. A few weeks after his arrival, he was invited to preach in Salem; but as he had previously refused to commune with the churches at Boston; "objecting to the oaths which they took when they came out from England, and to the force which they exercised in religious affairs, the Court at Boston wrote to Salem against him."*

In order to avoid difficulty, Mr. W. left Salem, and went to Plymouth; which, at this time, was under a separate jurisdiction. Here he resided for more than two years, "teaching the things contained in the New Testament;"† also freely and openly speaking his own opinions on religious subjects, without giving offence to the brethren of that church. During this time, it is said, he was highly esteemed by Governor Bradford and others.‡ Although as a preacher he was peculiarly

* Backus.

† Hist. Coll.

‡ Eliot's Am. Biog.

gifted, yet such were his notions of religious liberty, that he was willing that the brethren should speak in their publick, as well as in their private meetings. Hence they became much attached to him, and were ready to assist him in the time of his greatest necessities.*

Notwithstanding the liberty and friendship which Mr. W. enjoyed in Plymouth, he was unwilling to settle with that church. About this time he received an invitation from the church at Salem, to come and supply them, their Pastor being sick. With this request he readily complied, and obtained a dismissal for this purpose in the Summer of 1633. Here he continued his labours as a supply, until the death of Mr. Skelton, in 1634; after which he was ordained to the pastoral office in this church. His settlement, however, gave offence to the government of the Colony. It was the opinion of the ministers of the Bay, that if Mr. Williams were allowed to propagate his opinions, the churches might run into heresy and apostasy, and the people might be led to defy the authority of the civil magistrate.† The church at Salem was therefore censured, as well as their pastor.

When the Court met at Boston the ensuing fall, Mr. Williams was ordered to appear before them. The charges against him were, for having written two letters; one to the churches, complaining of *the magistrates for injustice, extreme oppression, &c.*; the other, to his own church, persuading them to *renounce communion with all the neighbouring churches*, "as being full of antichristian pollutions."

When before the Court, Mr. W. justified the opinions asserted in these letters, and offered to defend them in a public dispute. Mr. Hooker was accordingly chosen to dispute with him; but

could not convince him of his alleged errors. Hence they ordered him out of the Jurisdiction. It will appear somewhat singular to many of our readers, that christian discipline should have been administered by the authority of the civil magistrate; but this was a peculiar feature in the character of those early times.

The ejection of Mr. Williams was in the following words: "Whereas Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates, as also writ letters of defamation both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same, without any retraction: It is therefore ordered, that the said Mr. Williams shall depart out of this Jurisdiction within six weeks now next ensuing, which if he neglect to perform, it shall be lawful for the governor and two magistrates, to send him to some place out of the Jurisdiction, not to return any more without leave from the Court."

Determined to get rid of a man, who, in the face of civil authority, had the courage to avow his sentiments of christian liberty, and to oppose their unscriptural mode of discipline, they sent for him (Jan. 1636,) to come to Boston. Probably suspecting their design, he did not go, but sent an excuse. Whereupon they sent an officer to take him, and convey him on board a ship bound to England. But when the officer arrived at Salem, he found he had left the place three days before.

As Mr. Williams journeyed south from Boston, he first stopped at a place called Seekhonk. But Gov. Winslow wrote him, that he was then within the Plymouth colony, but if he would only go over the river, he would

* Elliot.

† As having a right to interfere in matters of religion.

be out of it, and as free as themselves. On this occasion he observed, "A Bull of excommunication follows me wherever I go." He, however, crossed the Pawtucket, and went to a place called Mooshausick, which on account of the gracious interposition of Heaven, he afterwards called *Providence!* Here he fixed his humble abode, hoping to enjoy among savages, that liberty of conscience, which had been denied him by his christian brethren. Providence is now become one of the most flourishing towns in New-England. On visiting this place, it is said, that strangers often seek the spot where this christian pilgrim first rested, and not unfrequently drink at the spring which run before his door, and where he slaked his thirst during his weariness and perils.*

The banishment of Mr. Williams was in 1636, † in the depth of winter. In what manner he existed, is difficult for us to conceive. His preservation at this inclement season, in a wilderness of savages, seems almost miraculous. That his sufferings were very great, no one can possibly doubt. The following notice is found in his journal: "I was sorely tossed for *fourteen weeks* in a bitter winter season, not knowing what *bread or bed* did mean." He that caused the carnivorous ravens to feed Elijah by the brook Cherith, took care of this pious exile.

Being now an actual outcast from civil society, he sought the friendship and favour of the savages. His conduct towards them in all respects, was friendly and pacific, and marked with the most scrupulous uprightness and integrity. By these means he secured the entire confidence of the Indian Sachems. Of the Narraganset Indians he purchased the land where he had fixed his residence, and on which the town of Provi-

dence has since been built. Here he commenced the first civil government, probably, which ever established equal liberty of conscience.

Mr. W. appears to be an exception, to a commonly received opinion, "that there is no sect of christians but would persecute, if they only had the power." The liberal sentiments of this good man may be seen, in almost every transaction of his life. In conveying to a number of friends a joint interest in the purchase which he made of Miantinomo, he has the following remarkable expressions: "Having made covenant of peaceable neighbourhood with all the Sachems and natives round about us, and having in a sense of God's *merciful providence to me in my distress*, called the place PROVIDENCE, I desired it might be for a *shelter for persons distressed for conscience*. I then considering the condition of *divers of my countrymen*, I communicated my purchase unto my loving friends, John Throckmorton and others, who then desired to take *shelter* with me." After acknowledging a trifling consideration which they gave him, he says, "This sum (30*l*) I received; and in love to my friends, and with respect to a *town and place of succour for the distressed as aforesaid*, I do acknowledge this sum and payment a full satisfaction." Mr. Callender calls Mr. Williams "one of the most disinterested men that ever lived, a most pious and heavenly soul." Dr. Mather, however, compares him to "a *windmill*, whose rapid motion set the churches on fire." ‡

Those who opposed and persecuted Mr. Williams, nevertheless considered him a man of the most pure and unbending integrity. Hence, strange as it may appear, within two years after his banishment, we find him employ-

* Eliot. † Dr. Eliot places it 1635, but Mr. Backus as above. ‡ Hist. Col.

ed by the government of Massachusetts as their agent in transacting their business with the Indian tribes. He was particularly employed by the Magistrates of the Colony to make a league offensive and defensive, with the Narragansets. "In all these concerns he acted with wisdom, disinterestedness, and fidelity."* Governor Hutchinson, reflecting on the life of this good man, says, "Instead of showing any revengeful temper, or resentment, he was continually employed in acts of kindness and benevolence to his enemies."† This temper was particularly manifested on a certain occasion when the Narragansets were determined to make a sudden attack upon the people of Massachusetts. Mr. Williams gave information, and the evil was prevented.

A number of brethren, whose sentiments corresponded with Mr. Williams', from Massachusetts, and Plymouth colonies, voluntarily exiled themselves for the sake of enjoying with him that liberty wherewith Christ had made them free. Being now delivered from the control of civil magistrates, and at liberty to worship God according to the dictates of their own consciences, they were desirous of uniting together as a visible church. Their situation was peculiar. They were fully convinced of the nature and design of believers' baptism by immersion; but from a variety of circumstances, had hitherto been prevented from embracing the ordinance in the appointed way. To obtain a suitable administrator, appeared to be a matter of considerable consequence. But after viewing the subject in all its bearing, as far as they were able, the candidates for communion nominated and appointed Mr. Ezekiel Holliman, a man of gifts and piety, to baptize Mr. Williams; and who in return baptized Mr. Holliman, and ten

others. They were soon joined by twelve other persons who came to this new settlement for the sake of liberty of conscience. These were all of one accord, and abode together in harmony and peace.‡ Thus commenced the first Baptist church, gathered on this western continent. With this church Mr. Williams continued to exercise his pastoral functions only about four years, and then resigned his office to Mr. Brown and Mr. Wicken-den, or, as Mr. Backus says, to Mr. Olney; and not long after went to England to solicit the first charter of that colony.

It is painful here to remark, that notwithstanding the important services he had rendered his English neighbours, in pacifying the irritated and jealous Indians, particularly in being instrumental in breaking up their grand confederacy in 1637; yet when about to embark for England in 1643, to obtain a charter for his colony, he was not permitted to pass through the coasts from which he had been banished, but was obliged to repair to the Dutch at New-York, to obtain a passage! "Yea," says Mr. Backus, "it must needs be so, because the blessings of a *peacemaker*, were to come upon him among the Dutch, as well as among the English." The Dutch at this time were engaged in a bloody conflict with different Indian tribes. At Stanford, (now in Connecticut) the enraged savages killed many, and among the rest, Mrs. Ann Hutchinson, who had been banished from Massachusetts for what was called Antinomianism. "On Long-Island they assaulted the house of the Lady Moody, who not long before moved from Lynn in the vicinity of Boston, on account of Ana-baptism; but she was defended by 40 men, that gathered to her house, which was several times assaulted. But by the mediation of Mr. Williams, the Long-Island Indians

* Hist. Coll.

† Benedict.

‡ Benedict.

were pacified, and peace *re-established* between the Dutch and them.*

When Mr. Williams arrived in England, Sir Henry Vane, who had been Governor of Massachusetts in the time of the *Pequot war*, had returned, and was now a member of the British Parliament. From a thorough knowledge of Mr. Williams' sufferings and services, and from the great regard which he had for him, Sir Henry exerted his influence in obtaining for him a charter of a considerable part of the present State of Rhode-Island, to be known by the name of "The Corporation of Providence Plantations in the Narraganset-bay, in New-England."

The persons who signed this charter, addressed a very interesting letter to the rulers and other friends in the Massachusetts, from which we give the following extract:—"Taking notice, some of us of long time, of Mr. Roger Williams, his good affections and conscience, and of his sufferings by our common enemies, the *prelates*, and also of his great industry and travel in his printed Indian labours in your parts, the like whereof we have not seen from any part of America, † and in which respect it hath pleased both houses of Parliament freely to grant unto him and to his friends with him, a free and absolute charter of civil government for these parts of his abode; and withal *sorrowfully regretting*, that among good men and friends, driven to the ends of the earth, exercised with the trials of a wilderness, and who mutually give good testimony of each other, as we observe you do of him, and he *abundantly* of you, there should be such a distance."

In September, 1644, when Mr. Williams returned from England, he landed at Boston, and was per-

mitted to pass on to Providence unmolested; but his sentence of banishment was not revoked, nor the validity of the charter of his civil government acknowledged until 1656 ‡

While in England, Mr. Williams published a book called "*The bloody Tenet, or, a Dialogue between Truth and Peace.*" p p. 247.

A writer in the Collections of the Historical Society in Boston, has the following remarks on this book. "It required great boldness of thinking, and uncommon abilities to write this book. Here are disclosed sentiments which have been admired in the writings of Milton and Furneaux. His ideas of toleration he carried further than Mr. Locke, but not beyond the generality of Dissenters in England."

Mr. Cotton, one of the Boston ministers, wrote a reply which he called, "The bloody Tenet washed in the blood of the Lamb." Mr. Williams published a rejoinder entitled, "The bloody Tenet, *yet more bloody*, by Mr. Cotton's endeavour to wash it white."

"From this time, says the above writer, we are to view Mr. Williams as a very different character from what he was, when teacher of particular congregations in Salem.—His sphere of usefulness was very extensive, and where religious opinions had no influence, he conducted wisely.—We are to view him as a Father of one of the Provinces, and a writer in favour of civil and religious freedom; more bold, and just, and liberal, than any other who appeared in that generation."

"Many would smile," continues the same writer, "at seeing the name of Roger Williams enrolled with the legislators of ancient times, or with the statesmen of modern Europe, or with such a man as Penn, the proprietor of

* Benedict's Hist.

† Mr. W. often preached to the Indians, and while in England printed a Key to the Indian language.

‡ Backus.

Pennsylvania, whose steps were more majestic upon the theatre of the great world. But this man was equal to conducting the affairs of this infant colony, as well, as if a complete system of legislation had been formed. And as a mediator between the Aborigines and the English inhabitants, if he was the instrument of preserving peace, of teaching the Indians some of the arts of life, and of illuminating the minds of the heathen with the light of Christianity, he is certainly worthy of more credit, than some of the mighty hunters of the earth, or those sages, whose maxims have made men fierce and revengeful, and caused human blood to flow in streams."

"The true grounds of liberty of conscience, (says Mr. Callender,*) were not understood, until Mr. Williams and John Clark, publickly avowed, that "*Christ alone is king in his own kingdom*, and that no others had authority over his subjects in the affairs of conscience and eternal salvation."

"Roger Williams," says governor Hopkins, "justly claims the honour of having been the first legislator in the world, in its latter ages, that fully and effectually provided for, and established a free, full, and absolute liberty of conscience. This beneficent principle he made the foundation, and, as it were, the chief corner-stone of his infant colony; this was made the test of admission to all newcomers: this was the chief cause that united the inhabitants of Rhode-Island and those of Providence, and made them one people and one colony. It was often objected to Mr. Williams, that such great liberty in religious matters tended to licentiousness and every kind of disorder. To such objections I will give the answer he himself made, in his own words; for thereby his real sentiments may be best discovered."

* Century Sermon.

"To the town of Providence.

"Loving friends and neighbours,

"IT pleaseth God yet to continue this great liberty of our town-meetings, for which we ought to be humbly thankful, and to improve these liberties to the praise of the Giver, and to the peace and welfare of the town and colony, without our own private ends. I thought it my duty to present you this my impartial testimony, and answer to a paper sent you the other day from my brother, "*That it is blood guiltiness, and against the rule of the Gospel, to execute judgment upon transgressors, against the public or private weal.*" That ever I should speak or write a tittle, that tends to such an infinite liberty of conscience, is a mistake and which I have ever disclaimed and abhorred. To prevent such mistakes, I at present shall only propose this case:— There goes many a ship to sea, with many a hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or an human combination or society. It hath fallen out sometimes, that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal, I do affirm, that all the liberty of conscience that ever I pleaded for, turns upon these two hinges, that none of the Papists, Protestants, Jews, or Turks, be forced to come to the ship's prayers or worship; nor, secondly, compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied, that notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also to command, that justice, peace and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help in

person or purse towards the common charges, or defence; if any refuse to obey the common laws and orders of the ship, concerning their common peace and preservation; if any shall mutiny and rise up against their commanders and officers; if any shall preach, or write, that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments—I say, I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits. This, if seriously and honestly minded, may, if it so please the Father of Lights, let in some light to such as willingly shut not their eyes. I remain, studious of our common peace and liberty,

ROGER WILLIAMS."

In 1671, when king Philip was making preparations for his war, Governor Prince of Plymouth, and two of his assistants, met three gentlemen from the Massachusetts colony at Taunton, to examine into the matter. Philip, Indian like, was suspicious of the manoeuvres of white men; he kept in his camp at a distance, and sent for the commissioners to come to him. All solicitations were ineffectual, until Mr. Williams, then over 70, and Mr. Brown, supposed to be of Swansea, offered to remain as hostages in his camp; by which means he prevailed with to meet the commissioners, to deliver up about 70 guns, and to promise future fidelity; which suspended the war four years.*

In 1676, while this bloody war was going on, tradition says, that when the Indians appeared on the hill north of Providence, near the place where Col. Smith's house now stands, Mr. Williams took

his staff, and went over to meet them, hoping to pacify their rage, as he had often done before; but when some of the old men saw him, they came out to meet him—told him that those who had long known him would not hurt him, but that the young warriors could not be restrained; upon which he returned to the garrison.

"As the best and most useful men," says Governor Hopkins, "have ever, in all free States, been the subjects of popular clamour and censure, so we find that Mr. Williams did not escape the rude attacks of the licentious tongue of freedom," &c. By some he was accused of a bigoted attachment to his peculiar opinions; by others he was compared to a weathercock for instability. From the accusations of enemies, a true character cannot be obtained of him, nor of any other man. His friends uniformly maintain, that he lived and died a pattern of piety and benevolence. It is certain, however, from his own writings, that he was one of the few Baptists whose minds have been bewildered about the doctrine of succession; and it was probably on that account he ceased travelling in the Baptist communion not long after he founded the church at Providence. But there is no evidence that he renounced the peculiar tenets of the Baptists; and it is certain he did not embrace those of any other sect. He had a long and sharp dispute with the Quakers, for which some of them feel not very well disposed towards him at this day. But it ought to be observed, at the same time, that Gov. Hopkins, of that persuasion, has done ample justice to his character.

Although Mr. Williams was almost constantly engaged in the affairs of the colony, at home and abroad, yet we are assured that he preached frequently at Providence, and used to go once a

* Backus, Vol. i. p. 418.

month to Mr. Smith's in the Narraganset country, where many of those Narraganset Indians attended his ministry, who could not be prevailed on to hear the missionaries from other colonies.*

Mr. Williams lived to the age of LXXXIV; and during this long period, a patriarchal simplicity of manners, accompanied by a most ardent and universal philanthropy, marked his character. The various scenes, through which he passed, never caused him to alter his sentiments on religious freedom and the sacred rights of conscience. The love of liberty seems to have been interwoven in his constitution, and under all circumstances to have been a governing and most powerful principle of action. Like the great apostle of the Gentiles, he seemed determined, that in defending the rights of conscience, "*no man should make his glorying void.*" He died in the year 1682, and was buried under arms on his own ground. The place of his grave is not certainly known! This is truly surprising!—That a minister of the gospel, and the Governor of a Colony, that had rendered so many important services to humanity and religion, should not have had a friend to erect a monumental stone, to inform the stranger where his dust reposes! We close this lengthy memoir in the words of the late Rev. Morgan Edwards.†

"Roger Williams," says he, "for his singular excellencies and worthy deeds, deserves a statue,

and will certainly have one, except there be some cross-grained fatality attending the noblest characters among Baptists, to prevent their having the praise they deserve. I could fancy," says this ingenious writer, "that I see his statue erected in the college-yard at Providence. His clothing a garment of camel's hair, tied about his loins with a leathern girdle. His feet are shod with sandals; and about his neck a little puritainical baud. In his right hand is the gospel, as an emblem of the religious liberty he established, and the peace that followed. In his left, is a roll containing the charter of the colony, with as much of it unfolded as shows this paragraph: "To exhibit a lively experiment, that a most flourishing civil State may stand and best be maintained, and that among our English subjects, with a full liberty in religious concerns: and that true piety, rightly grounded on gospel principles, will give the best and greatest security to sovereignty, and will lay, in the hearts of men, the strongest obligations to true loyalty." On the pedestal are these words:

FATHER

Of this Colony, which was founded in 1636, and whose special distinction is that of

RELIGIOUS LIBERTY;
and, under God, the saviour of it, and of the neighbouring Colonies, from being extirpated by the confederate Indians, in 1637, was that Reverend Baptist
ROGER WILLIAMS."

Religious Communications.

For the Amer. Bap. Mag.

ON THE IMMUTABILITY OF GOD.

SUPPOSE, what we all admit, that God is almighty and omniscient, nothing new to him can be presented to change his determinations, and, manifestly, no effect

can be produced without a cause. God, then, will not change.

Here it will be observed that his immutability, so far from robbing him of his free agency, arises

* Governor Hopkins. Callender.

† In Benedict.

from the very perfection of his nature.

That God is immutable is the voice not only of reason, but also of Revelation. Malachi iii. 6. I am the Lord, I change not. Psalm xxxiii. 11. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Num. xxiii. 19. God is not a man that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? James i. 17. From the Father of lights, with whom is no variableness, neither shadow of turning. 1 Samuel xv. 29. The strength of Israel will not lie, nor repent: for he is not a man that he should repent.

This last passage is peculiarly interesting. The prophet has recorded it as a part of the address in which he announced to Saul that the kingdom was taken from him; and he has recorded it but a few verses after the account, (v. 11) in which he represents the Lord as saying, 'It repenteth me that I have set up Saul to be king.' Can we admit that the prophet, in this chapter, teaches two contradictory doctrines? if not, we are compelled to believe that when (as v. 11) he speaks of God as *repenting*, he uses the term figuratively, and in quite a different sense from that in which he employs it when (as v. 29) he declares that God does not repent. And if *one* of the inspired writers regards this difference in the use of the word, why not all of them?

God acts upon a certain principle, and that principle is immutable. It follows, then, that the effect produced on other beings must change with their relations to him. The sun in the firmament remains fixed—The earth turns from him—Darkness involves us—The earth returns to her former position, and the sun again pours upon us his splendors.

Thus, if God be immutably determined to show his approbation of virtue, his conduct must vary according to the characters of different men, and of the same men at different periods. An independent sovereign, he resolves to reward the virtuous, and punish the vicious. To day, he elevates a subject: To-morrow, that subject becomes vicious, and he degrades him—Why? Because his resolution is immutable.

After these considerations, it will not be difficult to perceive how we are to explain those passages of scripture where God is represented as repenting of certain deeds, as the creation of man, and the crowning of Saul. We have only to recollect that these are among the multitude of instances, not only in the poetical parts of the Old Testament, but also in the historical, where, in condescension to the conceptions of men, God is described in the *language* of men. *When men repent, they change their conduct. Now, by an easy and natural figure, God, when he changes his conduct, is said to repent.* This simple solution, it is believed, will, upon examination, be found supported by the context in every instance in which repentance is ascribed to God.

From this subject two reflections force themselves upon our minds.

1st. To the impenitent, how awful must be the thought that the Being, who has resolved to punish forever those who now refuse his grace, will *never* change!

2nd. To Christians, what can be more consoling than the assurance that the wise, holy, benevolent purposes of their Almighty Friend, are immutable!

HOSPES.

MINISTERS' MEETING.

The Pastors of the Baptist churches in Boston and its vicinity, having recently agreed to meet together once

in three months, have adopted the following regulations.

1. Each meeting shall be opened and closed with prayer.

2. The conversation shall be confined to religious subjects.

3. Each member shall have the privilege of relating the exercises of his own mind, or of making such other communications as he may deem important to the Society, or to the general interests of Zion.

4. The members in rotation, according to their seniority, shall have the privilege of proposing a subject to be discussed at the next meeting.

5. At each meeting, one of the brethren, who shall have been previously appointed, shall read an original *essay*, the subject of which shall be given at the time of his appointment.

6. In the evening of the day of meeting, a sermon shall be delivered on such subject, and at such place, as shall have been agreed upon at a preceding meeting.

In compliance with the above, the following *Essay* was prepared and read before the meeting in December last. At the request of his brethren, the writer now sends it for insertion in the American Baptist Magazine. If it should be the means of inducing others, to form societies of a similar nature, he will have no occasion to regret, his having consented to the request of his friends.

EUMENES.

THE BENEFITS OF MINISTERIAL INTERCOURSE.

THE establishment of a Ministers' Meeting for the special purpose of mutual edification, and the advancement of the general interests of Zion is an event which I have long desired to see. This day my desire is gratified; and it contributes much to my happiness to meet with my brethren on this occasion. Our friendship has always been marked with great harmony, tenderness of feeling, and affectionate respect. It is to be hoped that by the voluntary association we have now formed, the fellowship which binds us togeth-

er will become more strong, its joys more heightened and improved, and its happy effects more extensive and permanent.

When this Society was organized the duty was assigned to me of preparing an Address "On the Benefits of Ministerial Intercourse." Relying on your candour, and hoping to shew the utility of such intercourse; I shall proceed to the task before me.

1. Stated interviews, for the purposes embraced by this society, will tend to increase our knowledge.

There are many subjects in theology, concerning which, the minister who thinks for himself has his seasons of perplexity and doubt. Many passages of scripture appear dark and intricate; and many occurrences transpire in the church and congregation of which he is Pastor, which leave him in painful suspense as to the course of conduct which he ought to pursue. How desirable under such circumstances that he should be able to unbosom his mind and receive counsel, from men of piety, experience, and wisdom! The most happy effects may be anticipated from a disclosure of feelings and sentiments to intelligent and pious friends. Clouds of anxiety and doubt will be chased away; that which was dark before, will be made plain; that which was difficult will be solved. The hints of his brethren, whose wisdom has been matured by age, will serve as a clue to guide his steps in the church, and in the various walks of life. It is not too much to expect, that the mists of ignorance will be dispelled, and the light of truth will beam upon us while we hold communion together.

The shades of difference which are observable in the complexion of our minds, our different attainments in knowledge, and our attachment to particular studies, are circumstances favourable to our

mutual improvement. Our education, our habits, and the books placed in our hands in early life, together with our local situation, may have combined in giving us a predilection for a particular department in Theology. One minister takes the most pleasure in dwelling on practical truth, another employs much of his time in biblical criticism, a third expatiates with delight on the doctrines of the gospel, while a fourth is most in his element when endeavouring to unravel the Volume of sacred Prophecy. This diversity is wisely appointed by Heaven to subserve the cause of truth. This very attachment tends to give the person clear, correct, and extensive views of his favourite theme. Hence when a number of individuals meet together for conversation, each may expect to enrich himself with new ideas from the different kinds of knowledge which his brethren possess; while each is ready to contribute a portion from the class of truths to which he is more peculiarly attached. At these interviews we may expect that such of our brethren as correspond with men of eminence abroad, will give us much interesting information, relative to missionary, Bible, and tract societies; the state of churches, and the progress of the Messiah's empire. Besides, in conversation many ideas will occur to us, which it is not probable we should have received from any other source. It is not uncommon for a minister to experience a general stagnation of the powers of his mind; a torpor spreads over his intellectual frame which he cannot shake off; he tries to meditate on some passage of scripture, to think on some useful subject, but all in vain; he leaves his study, and seeks relief in society; here he finds, that, "as iron sharpeneth iron, so doth a man's countenance that of his friend."

"'Tis conversation sets the mind a-broach."

YOUNG,

Like the sparks which are elicited from the flint and steel, the brightest scintillations of intellect and genius have flashed from collision of sentiment in oral intercourse. On such occasions, the mind has collected fresh strength, light, and activity, and has passed with delight over the fields of truth. Passages of holy writ, which before he never understood, are comprehended with the greatest ease, and he finds it pleasant to converse on almost any subject that is introduced. Who is there of us who has not felt the words of the Poet to be true?

Speech ventilates our intellectual fire,
Speech burnishes our mental magazine,
Brightens for ornament & whets for use.

2. The mutual intercourse of Ministers is admirably adapted to promote their comfort, and awaken their zeal in the cause of Christ.

There is something inexpressibly sweet and endearing in communion with kindred souls. It is gentle and refreshing as the dew of Hermon, it is fragrant as the ointment which fell upon the garments of Aaron. The mind is greatly relieved when we can tell our sorrows to a few faithful and judicious friends who are ready to sympathize with us; and it gives a double relish to our joys when others participate in them. But if intercourse among private christians is so pleasant and useful; if it alleviates their sorrows, and increases their happiness, it must be at least, equally pleasant and beneficial to the ministers of the cross. They have not only to endure the trials which are common to men, and to christians, but such as are peculiar to their sacred calling. They are sometimes ready to sink under desponding fears. A conviction of the greatness of their work, and of their own insufficiency, fills them with dread. When they look forward to the services of the Lord's day, and are conscious that their minds are dark and be-

wildered ; when they turn over the sacred pages, and cannot find a solitary passage on which a ray of truth appears to shine ; when they are fearful that they shall be confounded before the people, and have to retire from the ministry, then their spirits are dried up within them. They conclude that God never called them to the work, and that they ran before they were sent. But on meeting with their brethren, they find they are not alone in these exercises ; that others, who have been eminently useful, have endured the same conflicts. This inspires them with hope ; it gives new vigour to the springs of life. They return from the company of their brethren refreshed in their souls. They learn that difficulties from within and from without are to be expected ; that they are the lot of all the ministers of Christ. They are therefore determined not to be dismayed, but to be valiant for the truth, fighting the good fight of faith. There is not only much consolation and encouragement to be derived in finding that our brethren have had similar trials with ourselves, but also in hearing of the comfort and support they have enjoyed in their own minds, of the success which has attended their labours, and of the animating prospects they have before them.

3. The intercourse of ministers, if wisely regulated, will prove beneficial to the churches of Christ with which they are connected.

If ministers themselves be edified by occasional interviews with each other, it is easy to perceive that their people will also be edified. The sentiments, feelings, and character of a minister, will have great influence on the sentiments, feelings and character of a church. Suppose the minister has some arduous duty to discharge, which, from his youth and inexperience, he knows not how to perform ; he meets with his brethren, and states the difficulty under which he la-

hours ; the subject receives attention, and his seniors in age and office, who have had similar trials, give him their advice. New light is reflected on the subject, and the path of duty appears plain. The happy consequences of the counsel imparted to him are not only felt by the minister himself, but by the church ; peace and harmony are preserved, where one step, arising from the impetuosity of youthful feelings, or from inexperience, might have led to sad divisions. The instruction which a minister derives from the conversation of his brethren, the elevation given to his feelings, and the improvement of his general character, will not be confined in their effects to himself, their genial influence will extend to the people of his charge.

4. The general interests of Zion may be greatly promoted by ministerial intercourse.

A pious minister may see some things in the denomination to which he belongs, which tend to mar its beauty, and impede its prosperity ; he may see the wily attempts of its adversaries, and may form in his own breast plans adapted to remove the defects which he sees, to disappoint the adversaries of the cause to which he is attached, and to advance the prosperity of the church at large. But what can he do alone ? He is not able to bring his plans into operation ; perhaps the most he can do is to sigh in secret, and make his complaints to the Lord. There must be union of counsel and operation, to give efficacy, extent, and permanency to the plans which are laid, otherwise they will terminate in fruitless wishes, and unavailing regrets. What several cannot effect in their individual capacity, may by union be accomplished with the greatest ease. It is a remark which must be familiar to you all, that "concentrated action is powerful action."

But we will not confine our observations to the *probable* benefits

of ministerial intercourse. We will appeal to *facts*, which must satisfy every mind that we have not anticipated too much. The establishment of a prayer meeting the first Monday evening in every month, for the revival of religion and the extension of Christ's kingdom in the world, was at an association of Baptist ministers and churches held at Nottingham (England) in 1784. Soon after this period, christians of other denominations began to meet on the same evening for the purpose of offering up solemn prayer and praise to God. The pious example has been universally followed. On the first Monday in every month the "prayers of the saints" ascend to the Father of mercies like one vast column of incense from every quarter of the globe.

It ought not to be forgotten on this occasion, that the first steps which were taken to send missionaries to Bengal, were at a *ministers' meeting*. "In 1787 Mr. Carey was ordained pastor of the church at Moulton, and joined the Association. From his first entering on the work of the ministry, if not from an earlier period, his mind was deeply impressed with the state of the heathen world. The impression he felt gave a direction to all his studies. When ever he met with his brethren in the ministry, he would seldom omit to converse with them on the importance and practicability of missions. In the spring of 1791, at a *ministers' meeting* held at Clipstone, the two sermons that were preached bore much upon this subject. The minds of the brethren were greatly impressed with what they had heard. Mr. Carey, who was known to have a manuscript by him on the importance of missions, was requested to revise and print it for the consideration of the religious public. In the spring of 1792, the association was held at Nottingham, and Mr Carey was one of the preachers. His

sermon was founded on Isaiah liv. 2, 3. He took up what he conceived to be the spirit of the passage in two exhortations, "Expect great things—Attempt great things." The effect of this discourse was considerable. A resolution was passed that a plan should be prepared, and presented at the next ministers' meeting at Kettering for propagating the gospel among the heathen. On October 2, 1792, the ministers met at Kettering, and after the public services of the day, they retired for prayer, and in the most solemn manner pledged themselves to God and to one another, to make a trial for introducing the gospel among the heathen." This minute detail has been given, to shew what immense good may accrue to the world from the intercourse of a few ministers of Christ. In the history of Carey, we see an individual in humble life, called to the work of the ministry, with his heart deeply affected with the state of the heathen. He makes known his impressions to his brethren at a ministers' meeting, the subject is taken into consideration, they begin to feel its importance, they draw up a plan of operation, and send this man of God with his fellow labourer to India. We see them entering on the work, and persevering amidst many difficulties, the Lord smiling on their unwearyed and disinterested labours, new missionaries joining them, translation succeeding translation, Hindoos losing their cast, churches multiplied, and schools established. There is now a prospect that in every province of India the natives will read the word of God in their own language, and hear it illustrated and enforced by the faithful servants of the Son of God. Nor are these all the blessings we have to enumerate. There is reason to believe, that the Baptist mission to India, led to the formation of the London Missionary Society, and the London Missionary

Society has led to the formation of numerous societies in various parts of the earth. It is a pleasing and encouraging fact, brethren, that the mighty impulse which is felt throughout the christian world, and the most benevolent and magnificent plans which are in operation for the advancement of the divine glory, and the happiness of man, originated at a ministers' meeting.

Let these considerations induce us to meet together. While we act like a band of brethren seeking each other's edification; while we contend for no triumph, but the triumph of truth and affection; and while we labour to form useful plans for the diffusion of the gospel, the glory of GOD, and the good of souls, the presence and the blessing of Heaven will most assuredly attend us.

To the Editor.

A NEW YEAR'S PRESENT.

Dear Sir,

AMONG the many tokens of kindness which I have received from the people with whom I am connected, few have afforded me more real pleasure than the following *New Year's Present*.

On the first sabbath in the year 1816, I preached a discourse from Philip. ii. 5.—*Let this mind be in you, which was also in Christ Jesus*: in which it was my design to set forth the benevolence of Christ as an example for his people; and particularly to urge the duty and importance of missionary exertion. In the course of the sermon it was observed, that very few persons were absolutely unable to do any thing for the benefit of the heathen; that those who could contribute only one cent a week, would furnish enough at the close of the year, to purchase a Bible for a destitute family.

Two young lads in the congregation were so much impressed

with the remark, that they immediately resolved upon making a weekly contribution for the benefit of the heathen. For this purpose they procured a box with a small aperture, into which they agreed to drop an average of three cents per week, during the year, out of the money which they otherwise might spend for toys.

At the close of the year they came to me with the box, observing, "here is a present for the Missionaries:"—on opening which, I found it to contain one dollar and fifty-six cents, being just the amount they had proposed to contribute when the year commenced.

If half the cents which are spent by *men* as well as by *boys*, for that which is of no value, were thus carefully preserved and devoted to the support of the gospel, who can estimate how many idolatrous heathen would in this way be furnished with the glad tidings of salvation! Yours, &c.

SOCIUS.

ANECDOTE

OF AN AMERICAN NEGRO SLAVE.

A POOR ignorant negro came to a minister, with a melancholy and dejected look, and desired him to come and baptize his master again. "Why, Sambo," replied the minister, "what is the matter with your master?" "O my massa been one good massa when you baptize afore; but now he forget all his religion, and scold, and vex, and whip poor negro!" What a cutting reproof does this convey to all those who, having been "buried by baptism into the death of Christ," are, nevertheless, not "walking in newness of life!" The *lives* of professors are books, which the most ignorant and the most depraved, can read and understand!

Review.

CHRISTIAN BAPTISM: *A sermon preached in the Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27, 1812: previous to the administration of the ordinance of Baptism. With many quotations from Pædobaptist Authors. By Adoniram Judson, A. M. Boston: reprinted and published by Lincoln & Edmands, No. 53 Cornhill, 1817. p p. 71.*

The change of sentiment experienced by Messrs. Judson and Rice, and Mrs. Judson, with regard to the subject of baptism, after their departure from America in the character of Missionaries, is already well known to most of our readers. The interest which that event has excited in the christian community attaches an importance to this discourse, and cannot fail to secure it a general circulation.

The Author of this sermon, it will be recollected, is the son of a Congregational minister in the county of Plymouth, State of Massachusetts; and was by education and profession a Pædobaptist.

After he had finished his studies at Brown University, Providence, (R. I.) he spent two years in the Theological Seminary at Andover, where the subject of baptism is said to receive a thorough and impartial investigation.

His would not have been a solitary case, if, during the period of his literary and theological pursuits, he had occasionally felt some misgivings of conscience; but we hear nothing of his "doubts," with respect to "the truth of his former sentiments," till after his departure for India.

On his passage, as he afterwards acknowledged to Doct. Carey, he thought much about the circumstance that he was going to Seram-

pore, where all were Baptists, that he should in all probability have occasion to defend infant sprinkling among them, and that in consequence he set himself to examine into the grounds of Pædo-baptism.

This examination continued about four months; and after much laborious research and painful trial, issued in entire conviction that it had no foundation in the word of God, and occasioned a revolution in his sentiments, which was nearly complete before he arrived at Calcutta. Feeling that he was in an unbaptized state, he soon after expressed his desire to Messrs. Carey, Marshman, and Ward, to profess his faith in Christ by obeying his commands, and was publicly baptized by the latter, on the first sabbath in September, 1812.

His change of sentiment was considered by his Pedobaptist brethren, with whom he was associated in the mission, as incompatible with his continuing their fellow labourer.

A dissolution of his connexion with the board of Commissioners, under whose patronage he sailed from America, was therefore unavoidable, for they would undoubtedly feel as unwilling to support a Baptist missionary, as he would to comply with their instructions, which particularly directed him to baptize "*credible believers with their households.*" Under these circumstances he cast himself for support on his Baptist Brethren in America, by whom he has been cordially received and recognized as their missionary to the Empire of Burmah.

Before his departure from Calcutta, the sermon now before us was delivered, and exhibits the reasons of his present belief. It was "committed to the press in compliance with the request of some who heard it, and through the de-

sire of furnishing his distant friends in America with a more full and satisfactory statement of the reasons of his change, than he could make in private communications." We hope, therefore, since it is republished in this country, that the friends of religion of every denomination, will be anxious to give it a serious perusal. All impartial readers, we think, will acknowledge that the author has done honour to himself, and displayed much knowledge of the subject on which he treats. For ourselves, we are satisfied that this sermon contains sufficient to convince every person, whose mind is open to the impressions of truth, that "the immersion of a professing believer in Christ, is the only Christian Baptism."

By the numerous quotations from Pedobaptist authors, inserted in the body of the discourse, it is swelled to an unusual size; which, together with the portrait of the author, fronting the title page, have raised the price above that of ordinary sermons; but we are happy to see this first American Edition executed in a style, which gratifies the taste, and does honour to the publishers.

The text selected by Mr. Judson, is found in Matt. xxviii. 19. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These words, he observes, suggest two inquiries;—*What is Baptism?* and *To whom is Baptism to be administered?* The answers to these two questions constitute the whole of the discourse.

Upon the first question, *What is Baptism?* He remarks;

"Had the Greek word (*βαπτίζω*), which denotes the principal action in the ordinance, been translated in the English version of the New Testament, there would probably have been, among English readers, no dispute concerning its import. Had either of the English words, *wash*, or *sprinkle*, or *immerse*, been substituted for the Greek word, an English reader would instantly conceive an appropriate mean-

ing. But, unhappily, our translators have retained the original word, and contented themselves with merely changing its termination. By this means, an English reader is deprived of his usual guide. There are no other applications of the word in his own language, from which he can learn its import. The only expedient, therefore, of which he can avail himself, is to ascertain the import of the original word." p. 3.

To ascertain the import of the original word, he then has recourse to the following considerations:

"1. The primitive word (*βαπτίζω*), from which the word denoting baptism is derived, signifies IMMERSION."

"2. The word which denotes the ordinance of baptism, according to the usage of the Greek writers, uniformly signifies or implies IMMERSION."

"3. There are no instances in the New Testament which require us to depart from the etymological and established interpretation of the word."

"4. The circumstances attending the instances of baptism recorded in the New Testament, plainly indicate *immersion*."

"5. The idea of *immersion* is the only one that will suit all the various connexions in which the word is used in the New Testament."

"6. The Greek people, who certainly understand their own native language better than any foreigners, have invariably practised *immersion*."

"7. Not only all the branches of the Greek church, but the *whole christian world*, for the space of thirteen hundred years, practised *immersion* as the *only valid baptism*."

These considerations, supported as they are by numerous authorities and arguments, must surely be sufficient to convince every unprejudiced mind, that immersion is the proper meaning of the original word (*βαπτίζω*) and that immersion *only* is baptism. This part of the discourse, Mr. Judson concludes with the following remark:

"The question which we have examined, evidently relates, not to the *mode*, but the *nature* of baptism. We have not been inquiring, *how baptism must be performed*, in order to be *valid* :

but simply, *what baptism is*. If the several considerations, which have been presented, are sufficient to shew, that baptism is immersion, it is equally clear that the terms *baptism* and *immersion* are equivalent and interchangeable, and that when Christ commanded his disciples to be baptized, he commanded them to be immersed." p. 22.

In answer to the 2d question, "*To whom is baptism to be administered?*"—Mr. J. first shows that there is no direct evidence of the baptism of infants in the scripture. The inferential evidence adduced in favour of the practice is next examined at considerable length, and treated in a masterly manner. This constitutes the most ingenious and argumentative part of the discourse.

Although we are persuaded that our readers will not be satisfied without a perusal of the whole, yet we cannot deny ourselves the pleasure of copying the following pertinent remarks. If they are not entirely new, they at least present the subject in a clear and forcible light. They arise out of the position which has often been advanced by Pædobaptists, that "the covenant of grace in which believers now stand, is the same with the covenant of circumcision, in which children were connected with their parents."—After stating the substance of the covenant of circumcision made with Abraham, Mr. Judson asks,—

"Christian parent! Is this the covenant, which God has made with you? Has God covenanted to give you these blessings? Though he may have covenanted to give you some of these blessings, together with many others, the question must be repeated, *Is this the very covenant which God has made with you?* If on examining the several parts of the covenant, you feel authorized to answer in the affirmative, I reply, You are under sacred obligations to perform your part. You are under sacred obligation to circumcise, or (if you are satisfied, that baptism is substituted) to baptize "every man child" "that is eight days old;" him "that is born in the house, or bought with money of any

stranger, which is not of thy seed." It is in direct disobedience of the command of God to baptize before the eighth day, or to defer baptism beyond the eighth day. It is an entire departure from the command of God to baptize a female child, or to withhold baptism from one "that is born in the house, or bought with money of any stranger which is not of thy seed." God has, in no part of his word, released you from your obligation to baptize on the eighth day. Nor has he required you to baptize a female child. "Who hath required this at your hand?" Nor has he released you from your obligation to baptize the servant born in the house, or bought with money.

But I ask again, do you really believe that God has promised to you the very blessings, which he promised to Abraham and his seed? Do you really believe, that God has promised to give you the land of Canaan, *even that land, in which your father Abraham was a stranger?* If not, whatever blessings God has promised to you, whatever covenant he has made with you, it is not the covenant which he made with Abraham, and in which children were connected with parents." p. 27, 28.

All the principal arguments which have been adduced by Dr. Worcester and others, to prove the right of infants to baptism, are then taken up, and handled by Mr. J. in a very clear and satisfactory manner; but our limits will not allow us to indulge the strong inclination we feel, to make large quotations from this excellent discourse.

Toward the close of the sermon Mr. J. takes occasion to advert to a circumstance which we have always considered an inconsistency in the conduct of Pædobaptists. Contrary to the usage of "all christian antiquity," they contend for the right of infants to one sacrament, without admitting them to the privileges of the other. For more than one thousand years, according to the testimony of Pædobaptists themselves, "communion in the Lord's-supper immediately followed baptism, and no such thing occurs as that of any persons having a right to one

of these ordinances, and not to the other."* "It was not until the thirteenth century, that baptized infants ceased to be admitted to the eucharist, because it began to be administered under one kind."† We cannot help recommending to the serious consideration of our Pædobaptist brethren, the following interrogations:

"Why do not the advocates of infant baptism, become advocates of infant communion?"

Is the scripture silent concerning the latter ordinance? It is equally silent concerning the former. Are infants incapable of remembering Christ, of examining themselves, and of discerning the Lord's body, which are required of those who receive the supper? They are equally incapable of repenting and believing, which are required of those who receive baptism. Every argument which is brought to prove, that the requirement to repent and believe does not exclude infants from the one ordinance, will equally prove, that the requirement to examine one's self and discern the Lord's body, does not exclude them from the other ordinance.

Every argument also, which is urged in support of the one ordinance, may be urged, with equal plausibility, in support of the other.

Ought infants to be baptized, because, under a former dispensation, they were circumcised? So also, because, under a former dispensation, they partook of the passover, they ought now to be admitted to communion. Ought they to be baptized because they are connected with their parents in covenant with God? For the same reason, they ought, with their parents, to be admitted to communion. Ought they to be baptized, because they are members of the visible church? For the same reason, they ought to be admitted to communion. Ought they to be baptized, because Christ commanded little children to be brought to him, and declared, that of such is the kingdom of heaven? For the same reason they ought to be admitted to communion. Ought they to be baptized, because they are not unclean, but holy? For the same reason they ought

to be admitted to communion. Does it lessen the privileges, which the church anciently enjoyed, to withhold baptism from infants? And does it not equally lessen those privileges, to debar infants from communion? Is it harsh and injurious to exclude infants from baptism? And is it not equally harsh and injurious to exclude them from communion?" pp 68, 69.

The sermon then closes with some very excellent remarks, recommending this subject to the free examination of his Pedobaptist brethren:—

"Put yourselves, (says he,) in the way of evidence. Though the sun shines with perfect clearness, you will never see that light which others enjoy, if you confine yourselves in a cavern which the beams of the sun cannot penetrate. Be assured, that there is sufficient evidence on this subject, if you seek to discover it. But if your love for truth is not sufficiently strong to make you willing to seek and strive for the discovery of evidence, God will probably leave you to be contented with error." pp. 70, 71.

We cannot close this review, already perhaps too long, without dwelling a few moments on *two* important reflections which have been presented to our minds by the perusal of this discourse.

The first relates to the evidence by which "believers' baptism," is supported; the second, to the change which has been effected in the sentiments of Mr. Judson.

With respect to the first, it may probably be asked, has any thing new been advanced in this sermon? Does it contain any arguments which have been unnoticed by other writers?

The true answer to these questions, while it reflects sufficient honour upon the industry and talents of Mr. Judson, affords additional support to the subject he has discussed. *It would be unreasonable to expect many things materially new, on a subject which*

* Priestley's Address on giving the Lord's Supper to children, p. 10.

† Hist. Eccles. Secul. ii. § 100. Secul. xiii. § 164.

has been ably advocated for so many centuries. The arguments by which believers' baptism is supported, are not of a nature to admit of much novelty. They are plain, prominent, and decisive; not obscure, recondite, or far-fetched. Like the peculiar characteristics of a christian, they always exhibit the same features. Whoever searches for them, will find them; and wherever they are found they will produce conviction. The most that can be done at the present day, is to bring together some of the numerous arguments which have already been advanced, and present them to the reader in the most interesting and forcible light.

Hence we consider it a great confirmation of the doctrine, that its advocates always advance the same arguments in its support, at different periods, and in different countries. There is no contradiction or collision between them. As they all "walk by the same rule," guided by the light of truth, they cannot but "mind the same thing."

Not so with the advocates of Pædo-baptism. They are ever at variance among themselves; there are scarcely two of them who agree in the arguments by which it shall be supported. They advance positions at one time, which they abandon at another. What is incontestible and conclusive with one writer, is weak and irrelevant with another. When old arguments have ceased to produce conviction, or have been satisfactorily confuted, they are easily thrown aside and new ones invented; and when these have expended their force, they retire, and the old ones again are revived.

One writer tells us that the original word βαπτίζω, signifies "to sprinkle," as well as to immerse; and that "if it had been the intention of our Saviour to confine his

followers to dipping or immersion, the proper word to express this ordinance would have been not βαπτίζω," the derivative, "but βάπτω," the primitive.*

Another does not hesitate to say that the primitive and derivative are synonymous, signifying to dip, to plunge, to immerse, and that "βαπτίζω, (the derivative,) is never employed to signify sprinkling in any use, either sacred or classical."† One is fully persuaded the Apostles administered baptism by sprinkling; another, that they did not perform it in any other way, than by plunging the whole body into water.‡

Some tell us that sprinkling has been generally practised by the church ever since the days of the Apostles; while others acknowledge, that "without controversy, baptism in the primitive church was administered by immersion into water, and not by sprinkling;" that in the third century, immersion was essential to baptism, and "aspersion," which was "used only in cases of sickness," "was thought imperfect and not solemn;" and that "the way ordinarily used (sprinkling) is a novelty begun in disorderly times, and in 1645 used by very few."||

Respecting the subjects of baptism, we find the same difference of opinion. One declares his firm belief that it was administered to infants, as well as adults, by the Apostles, and primitive disciples—and another expressly asserts, that "the baptism of infants in the two first centuries after Christ were altogether unknown.§" One thinks that infants were admitted to the ordinance, because the scriptures mention the baptism of households; another says "he believes and knows that there is neither precept nor example in scripture for Pædobaptism, nor any just evidence for it, for about two hundred years after Christ."¶

* Dr. Worcester. † Dr. Campbell, Note on Matt. chap. 3. ver. 11.

‡ Curcellous. || Venema, Whitby & Wall. § Curcellous. ¶ Bp. Barlow.

One rests the support of infant baptism on the perpetuity of the Abrahamic covenant, and the substitution of baptism for circumcision; another tells us, "we cannot justly conclude that it is the duty of believers *now to baptize* their children, because it was *once* their duty to *circumcise* them;" but that, "the truth is we must learn the peculiar duties of believers, under the present dispensation of the covenant of grace, from the dispensation itself, *which enjoins all the peculiar duties which belong to it.*"*

In the days of Cyprian, bishop of Carthage, and for many hundred years after, baptism was administered to infants *principally* because it was supposed no one could be saved without it—of late, it is administered for different reasons by those who are far from identifying baptism with regeneration.

To what are we to ascribe this diversity of opinion among the advocates for Pædobaptism? To what, this constant change with respect to the arguments by which it is supported? Must it not arise from the want of substantial evidence? Must it not betray a weakness in the cause and excite a suspicion that the practice is without foundation in the word of God?

Is it to be wondered at, that a mind like Mr. Judson's devoted to the search of truth, should, from these circumstances alone, soon be led to doubt the validity of infant baptism? and would it not be expected that his doubts would lead to a thorough investigation of the subject?

His conversion to the doctrine of believers' baptism, therefore, is not to us a matter of surprise; nor are we in the least disposed to make this, or any similar event, an occasion of glorying over our brethren: We would rather improve it with humble gratitude to God, as a triumph of truth over

prejudice and error; and as a loud call to us, not only to "keep the ordinances as they were delivered to the saints," but also to engage more extensively and unitedly in the great missionary work.

Should this change of sentiment on the subject of baptism, operate to the advancement of the Redeemer's kingdom, in the illumination and salvation of thousands of perishing heathen; it could not, we are persuaded, be regretted by our Congregational brethren, to whatever motive they might feel disposed to ascribe it.

But to what other motive *can* they ascribe it, than that which he avows? Is he not worthy of credit? Has he forfeited his christian character and the confidence of his friends? Do men who renounce their love of truth, engage for years in such disinterested and self-denying labours? Is this the course pursued by those who adhere to "cunningly devised fables?"

It must indeed have been painful to him, exiled voluntarily from his dear country and home, separated, for his love to Christ, from his missionary brethren, solitary and defenceless, in the midst of a cruel, suspicious, and idolatrous people; it must have been "peculiarly trying" and painful, to hear of the "many hard speeches, and unfavourable conjectures, together with the known alienation of the affection of some of his warmest (American) friends!" What emotions must he have felt, conscious as he was, of having followed the dictates of truth, and that "if ever there was an action performed from one single motive, unbleaded with any minor considerations, his baptism was an action of that description!" what emotions must he have felt, to hear in that distant land, that "the prevailing opinion among his Pædobaptist friends in America," was, "that shortly before he sailed he received a reprimand from the Board, which

* Dr. Emmons.

so offended him, that he resolved to have no more to do with them; and in no way could he escape so honourably, as by becoming a Baptist!!" So far from having received a reprimand, he declares "he had not the most distant idea that the Board ever thought him deserving of one;"—and we are very much mistaken if Mr. Judson did not stand high in the estimation of the Board, both as a scholar and a preacher, when he sailed from America.

To what motive then can we attribute the circulation of such a report? If Mr. J. had received a reprimand, he surely must have known it. But he positively asserts that *he did not receive one*; and "for the truth of his assertion, appeals to any member of the Board." Is it possible to believe he would have made an assertion, which he knew to be false, and which he must have known "any member of the Board" could easily prove to be false? If his character had been disgraced in the estimation of his friends, by any conduct before, or any change of sentiment after his departure from America, he must certainly have known that the denial of a fact so notorious, would only involve him in still greater disgrace. Besides, would the Board have afforded their patronage and support to a man, who, before his departure for India, had shown himself unworthy of confidence?

We are compelled to believe the report is unfounded. From whatever source it originated, we fear it was designed, by attributing his change to an improper motive, to counteract the impression which that change was likely to make on the minds of the community. Whenever we are satisfied that in this we are mistaken, we shall be ready to acknowledge it.

We firmly believe that Mr. Judson was influenced by the convictions of truth, which, during

his passage to Calcutta he was in favourable circumstances to receive.

He certainly could have had no previous bias to the doctrine of believers' baptism; for, to say nothing of the prejudices of education and habit, he had no "doubts with respect to the truth of his former sentiments," till after his departure for India; besides, according to his own confession, he commenced an examination into the grounds of Pædobaptism that he might be prepared "to defend infant sprinkling," after he had arrived at Serampore.*

Neither can it be said that he was induced to alter his sentiments by having associated with Baptists, and been influenced by hearing their arguments and witnessing their pious labours.

He commenced his examination, and he began to be convinced of the invalidity of infant baptism, when no Baptist was present, (on board ship;) and what is still more, his convictions "had nearly ripened into a full persuasion, before he had the least conversation on the subject with any Baptist friend;" although "with the Bible and Dr. Worcester in his hand," (so anxious was he to support infant baptism) he was "much on his knees in prayer for the influences of the Holy Spirit, who is promised to guide erring creatures into all the truth."†

Nor can any one, who reflects a moment on his situation even after he had arrived at Calcutta, and witnessed the philanthropy, the magnanimity, and unwearied diligence of the Baptists in their Missionary work, suppose him to have secretly preferred to be associated with them.

In the first place, the honour of succeeding such men, although greater than that of succeeding to a crown, would not be so great

* Mass. Bap. Mag. V. 3. No. 4.

† Mass. Bap. Miss. Mag. V. 4. No. 11. p. 346.

as that of commencing and extending the first American Mission in some other dark and idolatrous land. His feelings too must have strongly inclined him to continue in company with his American brethren, from whose society and conversation he would derive many pleasures, such as he had formerly enjoyed in his own native country.

In the next place, the sacrifices which such a change of sentiment would require on his part, must have operated powerfully towards preventing that change. He knew that he should in all probability "lose the approbation and patronage" of the Board of Commissioners, "a body of men whom he greatly respected;" that he should be liable to lose the affection and esteem, if not expose himself to the censure of many of his Pseudo-baptist friends; and probably wound the feelings of those to whom he sustained the most tender relations. "On the one side," to use his own words, "there was every thing to allure, and on the other (God is my witness) every thing to repel, except the sweet consciousness of doing his will, and pleasing him who laid down his life for me."* From all these circumstances, is it not evident that his change of sentiment can be imputed to nothing but a *sincere conviction*; the ef-

fect of truth operating upon his mind? "I read, (says he) I read on the inspired page, "He that believeth and is baptized shall be saved." The former I hoped through the rich grace of God I had been enabled to do; and I felt necessity laid on me with regard to the latter. This *single consideration*, I repeat it, forced me into the baptismal water."

"In professing religion in the divinely appointed way, I continue to rejoice to this day;"† and we doubt not but it will "afford him consolation and joy in that hour which tries men's souls."

Thus much we have thought it our duty to say, in vindication of the Author, from the "many hard speeches and unfavourable conjectures," which "he understood were in circulation" in this country, "respecting his motive in becoming a Baptist. With regard to other reports, as he has thought it "most becoming to pass them over in silence, and felt himself happy in referring them all to that great day which will bring to light the secrets of all hearts, and make every one's work manifest," we shall say nothing.

We most sincerely and confidently recommend this sermon, which contains the reasons of his present belief, to the perusal of all who are desirous of knowing the truth.

Missionary Intelligence.

AMERICAN BAPTIST MISSION.

LETTER FROM MR. JUDSON TO
MR. WARD.

Rangoon, Jan. 18, 1816.

Dear brother Ward,

I have finished the Ubidhan to my great joy. But I know but little yet about the grammar and internal structure of the Pali. My object has been words simply,

without much regard to their terminations. My collection amounts to 4320. And here I must let the matter rest for the present, being grieved at having spent so much time already on a work not directly Burman. I have heard of a new Pali grammar, lately compiled at Ava, said to be greatly superior to those now in use; and have taken meas-

* Mass. Bap. Miss. Mag. Vol iv. No. 11. p. 34.

† Three years after his baptism.

ures to procure a copy. If I should succeed, I shall probably give a little more attention to the language.

I am now beginning to translate a little. I am extremely anxious to get some parts of scripture into an intelligible state, fit to be read to Burmans that I meet with. I have nothing yet that I can venture to use. The Portuguese missionaries have left a version of some extracts of scripture, not very badly executed in regard to language, but full of Romish errors. This, however, will afford me some assistance.

I remain, &c.

A. JUDSON.

MR. WARD TO THE EDITOR.

Dear Sir, June 24, 1816.

BROTHER HOUGH has been at Serampore about two months. He is gone down to day to Calcutta, and expects to sail on Thursday. We have presented the Rangoon Mission with a printing press, types, &c. and should it excite no alarm in that suspicious and capricious government, I hope it may enable them to print the divine word, with correctness and dispatch. It was a venture, and I hope, like that of Esther's, it will prove a happy one.

Dr. Marshman in a letter to the Editor, dated Oct. 14, 1815, in relation to the Burman Mission, makes the following interesting remarks :

—"I have been favoured with your Magazine as far as June, and with the accounts of that glorious spirit of exertion for the kingdom of Christ, which diffuses itself more and more widely among you. Our joy therein, must, I think, equal your own, if it does not exceed it. Every thing you do in promoting

the Redeemer's cause, is interesting to us; and we rejoice in a peculiar manner to see how deeply the minds of our dear sisters in Christ among you, seem interested in the Redeemer's cause. To me, the effect of this on the rising generation, appears still more important than its immediate fruit, glorious as I think that will be found. How many thousands of infant minds will there be in a few years rising up among you, impregnated with the sacred flame! Surely this is a token of good for Columbia. Go on, my dear sisters, blessed in your deed, though not for it, and spread the sacred desire through the hearts of your consorts, your brothers, and your rising offspring. You are unspeakably more blessed than those Spartan mothers, in whose praise the trump of fame has so loudly sounded for teaching their children to die for their country. Teach your children to *live* for your country, and to bless it themselves, and draw down a blessing thereon, by imitating the example of the glorious Redeemer, who "went about doing good."

ENGLISH BAPTIST MISSION.

EXTRACT OF A LETTER FROM
MR. WARD TO THE EDITOR.

Serampore, June 24, 1816.

Dear Sir,

MATTERS are with us much as usual; the cloud that is to water the whole of this parched field increases in bulk almost daily; though even at present, it is not much larger than a man's hand. We labour, and watch, and pray, but the fruit does not yet shake like Lebanon. As it respects the conversion of the natives, we have had no Pentecost; yet we dare not say we have caught nothing, nor doubt whether God has done great

things for us or not ; but over the conversion of one sinner the angels rejoice. It is true that they sang "Glory to God in the highest," in prospect of the future harvest; nor will we forget Him who hath said, "Ye shall reap if ye faint not." I am glad to see that so many of your churches make a common cause of this. It is indeed marvellous that the wretched and stale excuses offered by those who are unfriendly to missions, should have deluded the people of God so long. "The time is not come; we must first have another Pentecost; God must first produce greater changes in the condition of the heathen nations!" Was ever any thing done since the foundation of the world by men who had such excuses as these in their mouths? Are they not the very breathings of the sluggard—"There is a lion in the way?" It is most certain that an agonizing and bleeding world have no hope from any thing but the Gospel. Human governments, laws civil and municipal, with the state of society—all, all will be meliorated by the gospel. Christ has resolved that the nations shall owe their all to him. Every politician, therefore, as well as every philanthropist, should join the christian, "Let thy kingdom come." I rejoice that the principles of religious liberty are so well understood in America.

DESIGNATION OF MISSIONARIES.

Dec. 6, 1815, A meeting was held at Mr. Holloway's meeting-house, Counterslip, Bristol, for the designation of Mr. Thomas Griffiths, a missionary student in the Bristol academy.—Mr. and Mrs. G. have since sailed to join Mr. Chater, at Ceylon. Though the weather was quite

unfavourable, yet the auditory was very numerous, and the whole service pleasant and solemn.

On Tuesday, July 30, 1816, Mr. Joseph Phillips was publicly set apart to the work of a missionary at Eagle-Street Meeting, London. The service commenced by reading the scriptures, and prayer, by Doct. Newman of Stepney. Mr. Winterbotham of Horsley, delivered an animated introductory discourse, suited to the occasion, and received Mr. Phillips's confession of faith, &c. Dr. Hinton of Oxford offered the ordination prayer, with imposition of hands. Mr. Ivimey, (Mr. Phillips's Pastor) gave him a solemn and impressive charge, from 1 Cor. ix. 12. Mr. Ivimey then presented Mr. Phillips with a handsome pocket Bible, the gift of the children in Eagle-Street Sunday School; in which Mr. P. had been a superintendent: Mr. Cox of Hackney, concluded with prayer. They sailed a few days afterwards in the ship Jane, for Java, to unite with Mr. Trowt, in missionary labours at Semarang.

THE brethren at Serampore, having earnestly requested that a paper-maker might be sent out, who should not only be fully competent to the superintendence of their manufactory, but well disposed to the labours of the mission; Mr. Joel Randall, a member of the church at Salisbury, offered himself, and was accepted by the committee as well qualified for the requisite services. His wife, a pious woman, cheerfully consented to accompany him with her only child, an infant daughter.

On Monday, the 4th of March, an appropriate prayer meeting was held, in which the two Independent congregations in the city zealously and affectionately united. Their ministers, Messrs.

Sleigh and Tidman, publicly assisted in the solemn acts of supplication: these were closed by Mr. Saffery, Mr. Randal's pastor, by whom he was previously addressed, on being presented with a Bible from the congregation, to this effect:

"My dear brother, I present you with this book, at the request of your friends, and in conformity with my own feelings. It is a token of their love, well adapted to express their approbation of your engagement, and in itself more precious than thousands of gold and silver. Let this word be perpetually before your eyes, and its counsels yet more uninterruptedly within your heart. Now you are ready to say, I delight in this law of the Lord, but when you reach the shores of India, *you* will have *proofs* of its value, hitherto unknown. Surrounded there by a vast population, sunk in the abominations of idolatry, and perishing for lack of knowledge, you will see, what it is to *want* this word of life. Your professed object, indeed, is to make the paper on which it shall be printed in the numerous languages of the East—but let it be contained, yea, let it be imprinted, also, in every page of your future life. We know your compassion for perishing sinners. Occupy your sabbaths, and other opportunities, in telling them of the salvation it proclaims. Tell them this is the true Shaster which reveals the glories of the eternal God, and the vanity of all their idols. Tell them, from it, of the righteous claims of Jehovah, and the guilt, and direful consequences of their unprovoked rebellious. While you assure them of the inefficacy of all *their* oblations, tell them of the Lamb of God who taketh away the sin of the world. Tell them of their alienation of heart from God, cherished by that idolatry to which they are wholly devoted. Oh! tell them of that

life and immortality which are brought to light by this Gospel—of those promises on which *you* trust—of that Saviour on whom *you* live—and of that glory which *you* are expecting. See, my brother, that this be done in a way the least repulsive. Let them *feel* that you love their souls: that you are willing to impart to them, not only the contents of *that* blessed book, but your own soul also, because they are dear unto you. We shall not, my dear brother and sister, cease supplication for you with the services of *this* evening. Our prayer shall be, that you may live long to glorify God, and promote his cause; and that having this word for the light of *our* feet, and the lamp of *our* path, and the influence of the Spirit, who dictated it, for *our* guide, we may finally meet you with all the redeemed in that world of light, where we shall be able to say of this volume, *Not one thing hath failed of all the good things which are therein spoken.* We commend you, my dear friends, to God, and to this word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified. Amen."

DOMESTIC INTELLIGENCE.

FEMALE MISSIONARY AND MITE SOCIETIES.

IT must be peculiarly interesting to the friends of Missions, to perceive the increasing zeal every where manifested by pious females. A number of Societies of the above description have lately been formed in the different parts of this Commonwealth, and in places adjacent. Some of these Societies have communicated their collections to the Baptist Missionary Society of Massachusetts, for the home mission, and others to the Boston Baptist Missionary Society for Foreign Missions.

With their collections most of the Societies have sent very interesting communications. At first it was proposed to publish these letters; but

they became so numerous, it was found impracticable. Though breathing a most ardent spirit of piety, as they were written upon the same subject, they necessarily exhibit a great degree of sameness in their features. The following sketch is all that we can give in this Number.

EXTRACT OF A LETTER,
From Mrs. A. SPRAGUE, President.

Bath, (Me.) Sept. 1, 1815.

“OUR Society is known by the name of “The Bath Female Mite Society,” and formed for the purpose of combining our feeble efforts, and of uniting our humble prayers for the spread of gospel light and privileges, and that the glorious news of salvation may extend its influence over the heathen world. Already have similar efforts been blessed. We are therefore encouraged to pray with increasing fervency, *Thy kingdom come*. All heaven rejoices at the deliverance of one sinner, from the gall of bitterness and bonds of iniquity. May we not hope ere long to rejoice in the deliverance of thousands, from the most deplorable darkness! The time we trust is not far distant, when prejudice shall be done away from the minds of God’s children, and when the watchmen shall see eye to eye in all the ordinances of the gospel.”

This Society in September last, by their Secretary, Miss LUCY PETERSON, transmitted \$27,50 for the same great object. From the accompanying letter we give the following extract.

“We rejoice to hear that God is pouring out his Spirit in different parts of our land, and influencing the hearts of his children to send the glad news of salvation to the benighted heathen. It is really animating to us to hear, that so many of our dear sisters are engaged in the missionary cause; may every exertion be abundantly blessed. The promises of God are exceedingly great and

glorious; and will, we believe, in his own time, be fully accomplished. Then shall Jesus have the “heathen for his inheritance, and the uttermost parts of the earth for his possession.” Then “shall Ethiopia stretch forth her hands unto God, and all the kingdoms of the earth sing praises unto the Lord. All nations shall call him blessed, and all the ends of the earth shall see the salvation of our God.”

On the 23d of August, 1815, “A Female Cent Society” was formed at Weare, (N. H.) and from their Treasurer, Mrs. ABIGAIL WOODBURY, we have received a communication, from which we give the following extract.

“The bearer — will present you \$14,26. This small sum is the “first fruits” of our endeavours as a Society, which we wish you to appropriate towards the support of the Foreign Mission among the heathen, in the manner you may deem most proper.

Accept this as an expression of the desire of our hearts, that in the progress of the missionary exertion, now in operation, we may ultimately realize the opening morn of the latter day glory.”

In Pittsfield, (Mass.) a Female Society annually contribute to the Foreign Mission. From one of their communications, signed by Mrs. MAHALA FRANCES, Secretary, we extract the following.

“The return of peace to our beloved country gives us pleasing hopes, that our missionaries may go in peace, land in safety, and proclaim free salvation to the heathen nations; that they may be the means of many thousands’ embracing the gospel of Jesus. Hopes like these, still animate our little society to aid, though our mites amount only to the sum of 14 dolls. Yet we remember, that David had it in his heart to build

the house of God, though he was denied the privilege, yet the disposition was approved."

LETTER FROM BARNSTABLE.

"In Barnstable a Female Mite Society has been organized for the express purpose of translating the Bible into the Oriental languages; so that the poor heathen may obtain the knowledge of a crucified but now ascended Saviour. This Society is yet in its infancy, and its funds small. So much as we have collected we cheerfully tender you, and regret it is not in our power to do more. The money received the last year amounts to \$10, 50.

One year only has passed since the establishment of this Society. We ask your prayers that a divine blessing may rest on our feeble endeavours, that this little Society may increase and flourish, and that we may add our *mite* to the many hundreds already bestowed, by our dear brethren and sisters, for the propagation of the precious gospel."

CHRISTIANA HALLETT, *Sec'y.*

We have the pleasure also to state, that in West-Springfield, twelve young sisters have associated for missionary purposes, and have collected \$12, 17. The communication is signed by ELEANOR FERRY.

From other Societies of a similar nature, from which we have no communication in writing, our Treasurer has acknowledged the following,—

"Holden Female Mite Society," \$13, 50. "Female Cent Society," Chelmsford, \$11, 00. Templeton "Female Cent Society," \$12, 12. From Mrs. ISABELLA PRINCE, *Treas.* of "Lincoln Baptist Female Cent Society, to aid Foreign Missions," \$115, 89. From "Female Mite Society in Attleboro' in aid of a Western Mission," \$30, 42.

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From "Female Mite Society" in Medfield by their *Treas.* \$25, 96.

☞ Communications from other societies will be noticed in future Numbers.

In connexion with the preceding, we give the following Extract of a Letter, addressed to the President of the Board of Foreign Missions.

Leeds, Nov. 6, 1816.

Rev. and Dear Sir,

THE Committee appointed by the Bowdoinham Association, on the subject of the Foreign Mission, did in the month of March last, by their Circular Letter addressed to the churches composing that Body, scatter a few seeds, hoping that the Lord of the harvest would make them productive of some fruit for the support of our dear brethren, labouring in the sultry regions of Burmah or elsewhere. The effect has been, the sum of \$176, 13 presented to the Association; a free will offering to the Lord, to aid the efforts of the Baptist Board of Foreign Missions.

Accept, dear Sir, in behalf of the Board, our humble boon, which we cheerfully lay down at the feet of the Trustees with entire confidence, that "they will devote the same exclusively, and with conscientious care to the honour of the Redeemer." Praying always that our divine Lord may have the heathen for his inheritance, and the uttermost parts of the earth for his possession,

I remain, dear Sir,
your very unworthy brother,

THOMAS FRANCIS.

AMERICAN BIBLE SOCIETY.

A SOCIETY was formed in May, 1816, in the city of New-York, called the AMERICAN BIBLE SOCIETY; the object of which is to "encourage a wider circulation of the Holy Scriptures without note or comment." It was

formed by delegates from local Bible Societies of several States in the Union, on a plan, which we think will be productive of many advantages. The Annual Meetings are to be held at New-York or Philadelphia, at the option of the Society, on the second Thursday in May, in each year; when a Board of Managers is to be chosen to conduct the business of the Society, consisting of thirty-six laymen, of whom twenty-four shall reside in the city of New-York or its vicinity,—one fourth part of the whole number go out of office at the expiration of each year, but are re-eligible. Every minister of the Gospel who is a member of the Society, or of any Auxiliary Bible Society, is entitled to meet and vote with the Board of Managers, and is possessed of the same powers as a Manager himself. At each Annual Meeting the Managers are to present their accounts, and report the proceedings of the foregoing year.

The official statement recently published by the Board, will give our readers the best information respecting the present state of the Society, which we shall endeavour to insert in future Nos.

SOCIETIES FOR THE JEWS.

On reading Mr. Frey's life, entitled, "THE CONVERTED JEW," a number of females in Boston and the vicinity associated in July, 1815, and contributed fifty dollars, to forward to the Society in London for promoting Christianity among the Jews. In June, 1816, they regularly organized a Society, called "The Female Society of Boston and the vicinity, for promoting Christianity among the Jews." A large number of subscribers have been obtained, and a very considerable sum raised for this interesting object.

At a meeting of a number of persons of different religious denominations, convened in pursuance of publick notice in the

city of New-York on Wednesday, the 6th day of November, 1816, for the purpose of considering the expediency of forming a Society for evangelizing the Jews, it was unanimously *resolved*, That it is expedient to form a Society for that end. A committee was then appointed to draft a Constitution and an address to the public. At a meeting publicly called by that committee, the 30th Dec. 1816, the Society was regularly organized, under the name of the "AMERICAN SOCIETY FOR EVANGELIZING THE JEWS:" the sole object of which is, to make every possible and proper exertion, in dependence on the blessing of the God of Abraham, to bring the Jews to the acknowledgment of Jesus Christ of Nazareth as the true Messiah, and to the experience of the power of his grace.

The business of the Society is conducted by a Board of twelve Managers, consisting of

Rev. P. Milledoler, D. D.	<i>President,</i>
Peter Wilson, L. L. D.	<i>Vice President.</i>
Mr. John E. Caldwell,	<i>Corres. Sec'y.</i>
Rev. Alexander Gunn,	<i>Rec Sec'y.</i>
Mr. Thomas Storm,	<i>Treasurer.</i>
	and

Rev. John Williams, Rev. J. M. Mathews, Rev. R. B. Mc'Leod, Rev. John Knox, Mr. Isaac Sebrin, Mr. Matthias Bruen, Mr. John Nitche.

* * * The Rev. J. S. C. F. Frey, the "Converted Jew," recently arrived in this country from London, is appointed to deliver a lecture to the Jews every Sabbath evening in the city of N. York. His first text was from Gen. xiii. 8.

EDUCATION SOCIETY.

At the last Anniversary of the Warren Baptist Association, held at Pawtucket, (R. I.) on the 10 and 11 of Sept. 1816, an Education Society was formed on a similar plan and for similar purposes with the Society formed in the Boston Baptist Association in 1814. The Trustees, at their first meeting, appointed Rev. David Benedict, Secretary, and Rev. Stephen S. Nelson, Treasurer; who with Rev. Messrs. Going, Gammell, Winehell, Fisher, Curtis, Bates and Glover, constitute the Executive Committee, upon whom devolves the man-

agement of the concerns of the Society. It is hoped that other Societies will be formed in the several Associations, whose funds and energies will ultimately be so combined as to support a Theological Institution on a plan adapted to the state and exigencies of our denomination. Committees were appointed by the Warren and Boston Associations at their last anniversaries, who it is expected will confer together and make a report respecting the expediency and practicability of such a measure. The object is not to educate all young men of piety indiscriminately, for the purpose of *making them ministers*, but simply to assist all such indigent persons as appear designed for the work in furnishing themselves with useful information.

NATIVE INDIAN TRIBES IN AMERICA.

From the Second Annual Report of the Baptist Board of Foreign Missions.

The *General Committee of the Charleston Association Fund* still continue their Missionary among the Catawbas.

How soon the Almighty may open the way for dispensing more largely the gospel of grace to the benighted heathen in the west, is known only to himself. The prospect, however, appears increasingly favourable.

The Rev. Mr. Ellrod, after having visited some of the natives in the northerly parts of Ohio, thus writes :

“ Before I went among them, I sent a big Bible to a man of colour who had been taken captive, and was, I understood, of note among them, and could read the Scriptures. I hope he is a christian. By him the Indians have obtained some knowledge of the Scriptures; so that when I went among them I was received very affectionately. They are the remnants of several different tribes.

Their chiefs have all along been friends to America, but are very suspicious. They are a cunning, docile people, and very inquisitive. They came in companies to see me, and let me know by their interpreter, that they came to know what that book said, and what it meant; and would ask how the great Spirit made it—how it was kept ever since he made it—and if white people had not altered it since it was made. They asked all important questions about creation and the fall of man;—and about the good Spirit, and the bad spirit;—and how Jesus Christ was the Son of God, and salvation by him; and how he was one with the good Spirit; and what effect it would have on their nation if they received this book;—whether there was not danger of white people cheating them in this book. Several seemed to approve the doctrines of grace, and expressed a desire for good men to come among them to teach them; but still expressed their fears of being cheated. One old lady of note in her tribe came about six miles with her son who, as it appeared, had been under trouble a length of time about her future state, and begged that I would not cheat her. She professed that she had believed there was a way the good Spirit could save her, but never knew until now. She was very particularly inquisitive in the doctrines of Christ’s righteousness for our justification—his atonement for our sins—of faith in him—of repentance for sins and knowledge of forgiveness—resurrection of the dead—eternal judgment—and life everlasting. And while I endeavoured to explain these things to her from the Scriptures, she rose and took me by the hand, saying in her own tongue, for she could not speak a word in English, and the tears rolling down her cheeks, “ I love the good Spirit for so good salvation—I love his Son, he is

sweet to my heart, he is all good—I love you, not bad love, but good love—I can now die happy—if I never see you again here, I shall see you in the good place.” Still wetting her cheeks with tears, and with the appearance of joy, she added, “I know the good Spirit sent you here.”

I think the Bible, sent as a present to their Chiefs by some one, with a letter that would let them know that the good people would send them a true man to teach it them, would be an acceptable thing to them—I have no doubt but the Lord is about to open a door of faith to them.”

REVIVALS OF RELIGION,

In the Churches of the Madison Association in the State of N. York.

Extract of a Letter from the Rev. Mr. Peck, of Cazenovia, dated Nov. 22, 1816, to the Editor.

Dear Brother,

In September the Madison Association met, and enjoyed a very pleasant season. The intelligence from the churches was truly animating. Eight churches were added to the Association at the present meeting; and it appeared by regular returns, that 632 had been added by baptism in the course of the past year!

At the close of the business, a Missionary Discourse was delivered, and a collection taken for Foreign Missions, amounting to *ninety-five dollars and fifty cents*, besides two gold rings. Deacon Jonathan Olmstead of Hamilton, at the same time made a donation of cotton cloth to the amount of 100 dols. estimated at the Factory prices. It was truly delightful to see the sacred flame bursting forth with such brilliancy.

While writing the above, (continues Mr. Peck,) the youth of this place, together with the young converts from Pompey, to the amount of one hundred, came

to make us a visit. I laid aside my pen to attend to them. Some were mourning and crying, *What shall we do to be saved?* while others were rejoicing and giving praise to God. They spent the afternoon and evening with me. Three of the number found comfort to their souls before they went away. One young man who was in the deepest horror of mind when he left my house, found peace to his soul, before he reached home. A more visible display of the power of God, I never saw. The blessed work still continues.

Hoping your precious life and usefulness may be continued in Zion for a long time to come,

I subscribe, your brother in the bonds of a precious Saviour,
JOHN PECK.

MR. CYRUS ANDREWS, one of our Missionaries, to the Editor, writes as follows:—

“I was preparing to fulfil a short appointment from the Hamilton Society, when the gracious Lord, by his Holy Spirit, began his work in the hearts of the dear people in this place. My attention since that time has been taken up, and very happily too, near at home. Ten thousand thanks to the great Author of our being, who hath remembered his holy covenant, and hath had mercy on his people whom he had chosen. Thus the Lord hath favoured us with the most remarkable influences of his Spirit that I ever witnessed. Since the forepart of July last, the attention has been general; and the consequences which have followed, the most happy. The drunkard has forsaken his cups, and the profane man his swearing. The wicked has forsaken his way, and the unrighteous man his thoughts. The foolish have become wise. The people have met in crowds during the past season, and whole

nights have been spent in religious conference.

I have baptized 31 of the young converts, who have joined our church; brother Carr of Hamburg baptized some in my absence. Our number has risen from 14 to 56, in the course of this season.

The work has taken all classes and distinctions of people; many of the precious youth are now the followers of Christ. Although the people are divided among several denominations, yet it should not abate our joy, that souls are converted, and God is honoured. More than 100 in this, and the adjacent settlements, have, as we hope, become subjects of this work. I am now from home, at Leroy. A glorious work is begun here—The Lord is doing wonders in this part of the country. The solitary places are made glad, and the wilderness blossoms like the rose.”

Mr. JOHN CONANT of Brandon, (Vt.) under date of Jan. 4th, thus writes:—

“A most glorious work of God prevails in this town. It is now increasing, and so wonderful in its progress, that no one among us ever saw it so great in any place before. We hope for its continuance.”

We extract the following from a letter from the Rev. GEORGE WITHERELL of Colerain, to the Editor, dated Jan. 18, 1817.

Dear Sir,

The work of the Lord is still progressing in this place; I have now baptized 64, who have joined the church of which I have the care. I think a number more will soon be added. The above number were baptized within the term of three months. I intend giving you a more particular ac-

count of the beginning and progress of this good work, when it shall have come to a close. The youth have shared remarkably in this reformation. The last sabbath in December, our communion presented a scene the most pleasing and affecting. There were upwards of one hundred communicants, a majority of whom were young persons! Many of these, as they expressed themselves, three months before, were in the broad road to ruin. This, Sir, is the Lord's doing, and marvellous in our eyes.

I cannot close until I inform you of a work, that has recently begun in Wilmington, (Vt.) It is said to be the most powerful that has ever been seen in that part of God's vineyard. I have been informed by brethren who were at one of their evening meetings, that there were fifteen hopefully brought into the liberty of the gospel that evening. It is stated that more than *one hundred* have hopefully been born into the kingdom of grace, within four weeks!

In the other towns I mentioned to you in a former letter, the work appears to be drawing to a close. But they have shared richly in the blessings of special grace.

In Barnardston, about 15 miles east of me, the Lord has performed a work to the astonishment of men and angels! There have been not far from seventy added to the Baptist church (as I have been informed,) and about the same number to the Congregational church.

Dear Sir, we have long been praying for that happy era, called the millennium. May we not hope it has already begun? We can say,

Heaven here, heaven there,
Comforts flowing every where.

Respectfully yours,

G. WITHERELL.

Ordinations, &c.

June 13, 1816, Brother BARZEAL DOWSETT, was ordained to the work of the gospel ministry, in the Baptist Church in Preston, County of Chenango, State of New-York. The Sermon was delivered by Elder JOHN PECK from Acts vii. 33.

June 27th, 1816, Brother THOMAS JERREL, was ordained to the work of the gospel ministry, in the Baptist Church in Lebanon, County of Madison. Elder ELIPHALET M. SPENCER preached from Romans i. 16.

July 11, 1816, Brother RICHARD H. BENEDICT was ordained in the Baptist Church in Deruyter, County of Madison. Elder ALFRED BENNET preached from Eph. iv. 11, 12.

Ordained on the fifteenth of July last, the Rev JOHN WATTSON, to the pastoral care of the Baptist Church at Northfield, in New-Jersey. The Rev. WILLIAM PARKINSON, A. M. of New-York, preached the sermon, from Jeremiah iii. 15. Rev. MR. JONES of Newark, offered up the ordaining prayer, assisted in the imposition of hands, by all the ministers present. Immediately after the prayer, MR. JONES addressed the Candidate; Rev. MR. WILCOX, of Lyons farms, gave the charge to the church; MR. PARKINSON presented the Right Hand of Fellowship, and Rev. MR. GUILDERSLEEVE of South Orange, made the concluding prayer. The audience was numerous; and through the whole of the exercises, decorum, attention, and solemnity prevailed.

September 6th, 1816, was ordained in Winfield, County of Herkimer, Brother CALVIN PHILLEO. Elder CALVIN HULBERT preached from 2 Timothy iv 5.

Ordained at Windsor, (Vt.) on the 23d of October last, the Rev. LELAND HOWARD, to the pastoral care of the Baptist church in that place. The Rev. NATHANIEL KENDRICK of Middlebury, (Vt.) preached on the occasion a very judicious, appropriate, and solemn discourse, from Heb. xiii. 17.

For they watch for souls as they that must give account. The Ordaining prayer was offered by the Rev. ARIEL KENDRICK of Cornish (N. H.) The charge was given by Rev. JEREMIAH HIGBEE of Alstead (N. H.) The Right Hand of Fellowship by the Rev. W. M'CULLER, of Ira, (Vt.) and the concluding prayer was made by the Rev. Mr. HUTCHINSON, of Newport, (N. H.) The services were

performed with Christian solemnity, and gave great satisfaction to a numerous, respectable, and attentive auditory

Ordained on the 14th of November, 1816, at Lyme, in Connecticut, Rev. JAMES DAVIS, (a noted Pedobaptist itinerant preacher,) to the work of an Evangelist. Brother DANIEL PUTMAN of Lebanon preached on the occasion from the following words. "Go thou and preach the kingdom of God." Brother ROSWELL BURROWS of Groton made the ordaining prayer; Brother ASA WILCOX the pastor of the church gave the charge; Brother REUBEN PALMER, of Montville, gave the Right Hand of Fellowship, and Brother FRANCIS DARROW of Lyme, made the concluding prayer. The assembly was numerous and solemn. And it was verily thought that the approving presence of the great Head of the church was enjoyed. Mr. DAVIS had been previously baptized by Mr. WILCOX, on the 12th of October last, and had given himself a member of the church under his pastoral care. He is now appointed a missionary, to travel principally in the state of Connecticut.

Ordained at Whitingham, Jan. 9, 1817, Brethren LINUS AUSTIN to the pastoral care of the church, and CHARLES BROOKS as an itinerant preacher. Introductory prayer by Rev. George Witherell. Sermon, by Rev Paul Himes from 2 Cor v. 20. Rev. Edward Davenport offered up the consecrating prayer. Mr. Witherell gave the charge, and Mr Himes the Right Hand of Fellowship to Brother Austin. Rev. Jonathan Wilson gave the Right Hand to Brother Brooks, and made the concluding prayer.

Brother Nathan Brown was also ordained to the office of a deacon.

MEETING HOUSES ERECTED AND OPENED.

At Middle-Town, Rockland county, N. J. was opened for divine worship on Lord's day the 8th of September last the new Baptist Meeting-House. The first sermon was delivered by Rev. Thomas Brown, Scotch Plains. The second, by Rev. David Jones, of Newark. The third, in the evening, by Rev. Mr. Steers. The assembly was large and attentive. The Rev J. W. Griffiths has lately been settled as

Pastor of this church. His prospects are said to be encouraging.

In Providence, (R. I.) on Thursday the fourteenth of November last, the Second Baptist Meeting-House was opened for publick worship, when the Throne of Divine grace was very impressively and solemnly addressed by the Rev. Mr Gano, and an excellent and appropriate discourse was delivered by the Rev. Mr. Baker, the Pastor of the church, to a crowded and attentive audience, from Acts vii. 48—“Howbeit, the Most High dwelleth not in temples made with hands.” The Rev. Mr. Jacobs from Pawtuxet closed the exercises with an impressive Prayer. Hymns were sung, prepared for the occasion, and joy apparently beamed on every countenance, in the recollection that this Society, who, but a few months since, by an awful providence of God, in the overwhelming tempest, had their house of worship totally demolished, had now by the aid of a generous publick, so neat and commodious a place in which again to assemble for the worship of God. This house is 70 by 50 feet, handsomely finished.

At Westboro' (Mass.) on Wednesday, the 12th of December last, was opened by solemn worship, the new Meeting-House lately erected by the

Baptist church and Society in that place. The publick exercises commenced at 12 o'clock. Rev. Mr. Train, of Framingham, made the introductory prayer, and read the scriptures. Prayer was again offered up, and blessings implored on the church and congregation, who are hence forward to worship in this house; and an appropriate sermon delivered by Rev. Dr. Baldwin of Boston, from Ps. xxvi. 8. The concluding prayer was made by the Rev. Mr Rockwood, Pastor of the Congregational church in the town.

Several hymns and anthems were, during and at the close of the exercise, sung in a very handsome style. The assembly was respectable, but owing to the badness of the weather, was not so numerous as it would otherwise have been. This house is 40 by 30 feet, neatly finished, and is entirely in the hands of the church.

In Bath, (Me.) in a central part of the town, the Baptist church and society have erected, the past season, a very decent and pleasant brick Meeting-house. This house was completed and opened on the 31st of December last. Mr. Stearns preached on the occasion, and we understand that a copy of the sermon is requested for the press.

Literary Intelligence.

An original, ancient, and complete manuscript of the Pentateuch, (the first five books of the Old Testament) is stated to be now in the possession of Mr. Joseph Sams, England. This copy is in two volumes, about two feet wide, and 69 feet long, of leather, supposed goat-skin, which is excellently dressed, so as to have great softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, excellently written, and ornamented with a number of Tagin or Coronæ, a thing said to be peculiar to the most ancient manuscripts. Each sheet of leather is stitched neatly to the others with a kind of substance not unlike cat-gut. It is said to be from 1400 to 1500 years old, and that there is reason to believe it has been about 800 years in one Jewish family. The account given of it is this: During the wars of France, a Jewish family of opulence was reduced to ruin, and compelled to emigrate to Holland, and were there obliged to pledge, as their last resource, this manuscript of

their law. The time limited for its redemption having expired, the property was sold, and is now likely to become a public benefit. It has been preserved in a rich cover, fringed with fine silk and lined. The rollers on which the manuscript runs are beautiful mahogany or iron wood.

A very valuable and important work called *Clavis Sinica*, (or Key to the Chinese language) has recently been completed and published by Joshua Marshman, Baptist missionary at Serampore. It forms a large quarto volume of about 560 pages, handsomely printed at the mission press, (Calcutta) and is the result of nearly ten years close and continued study. The Author has sent several copies to his friends in America; one to the library of Brown University, one to the Theological Seminary at Andover, and one to James Madison, L. L. D. President of the United States, as an expression of the high respect he feels for him, as the firm friend and able advocate of religious liberty.

Works recently published.

The first volume of Dr. Gill's Exposition of the Old Testament; in which it is attempted, to give an account of the several books, and the writers of them: a summary of each chapter, and the genuine sense of every verse; and throughout the whole, the original text, and the versions of it, are inspected and compared; interpreters of the best note, both Jewish and Christian, consulted; difficult places at large explained; seeming contradictions reconciled, and various passages illustrated and confirmed by testimonies of writers as well Gentile as Jewish. Philadelphia, W. W. Woodward.

Memoir of the early life of William Cowper, Esq. written by himself, and never before published; with an Appendix, containing some of Cowper's Religious Letters and other interesting documents illustrative of the memoir. First American, from the 2d London Edition. Boston. James Long.

Sermons by John B. Romeyn, D. D. Pastor of the Presbyterian church in Cedar Street, N. Y. in two volumes. New-York, Eastburn, Kirk & Co.

Discourses on the principal points of the Socinian controversy, by Ralph Wardlaw Andover, Flagg & Gould.

A Vindication of Unitarianism, in reply to Mr. Wardlaw's discourses on the Socinian Controversy. By James Yates. Boston, Wells & Lilly.

Unitarianism incapable of vindication. A reply to the Rev. James Yates' Vindication of Unitarianism. By Ralph Wardlaw, author of the "Discourses on the Socinian controversy," which occasioned the "Vindication." Andover, Mark Newman.

Christian Baptism: a sermon preached at Lal Bazar Chapel, Calcutta, on Lord's-day, September 27, 1812, previous to the administration of the ordinance of Baptism. With many Quotations from Pedobaptist Authors. By Adoniram Judson, A. M. Boston. Lincoln & Edmands.

For the Amer. Bap. Mag.

A POEM,

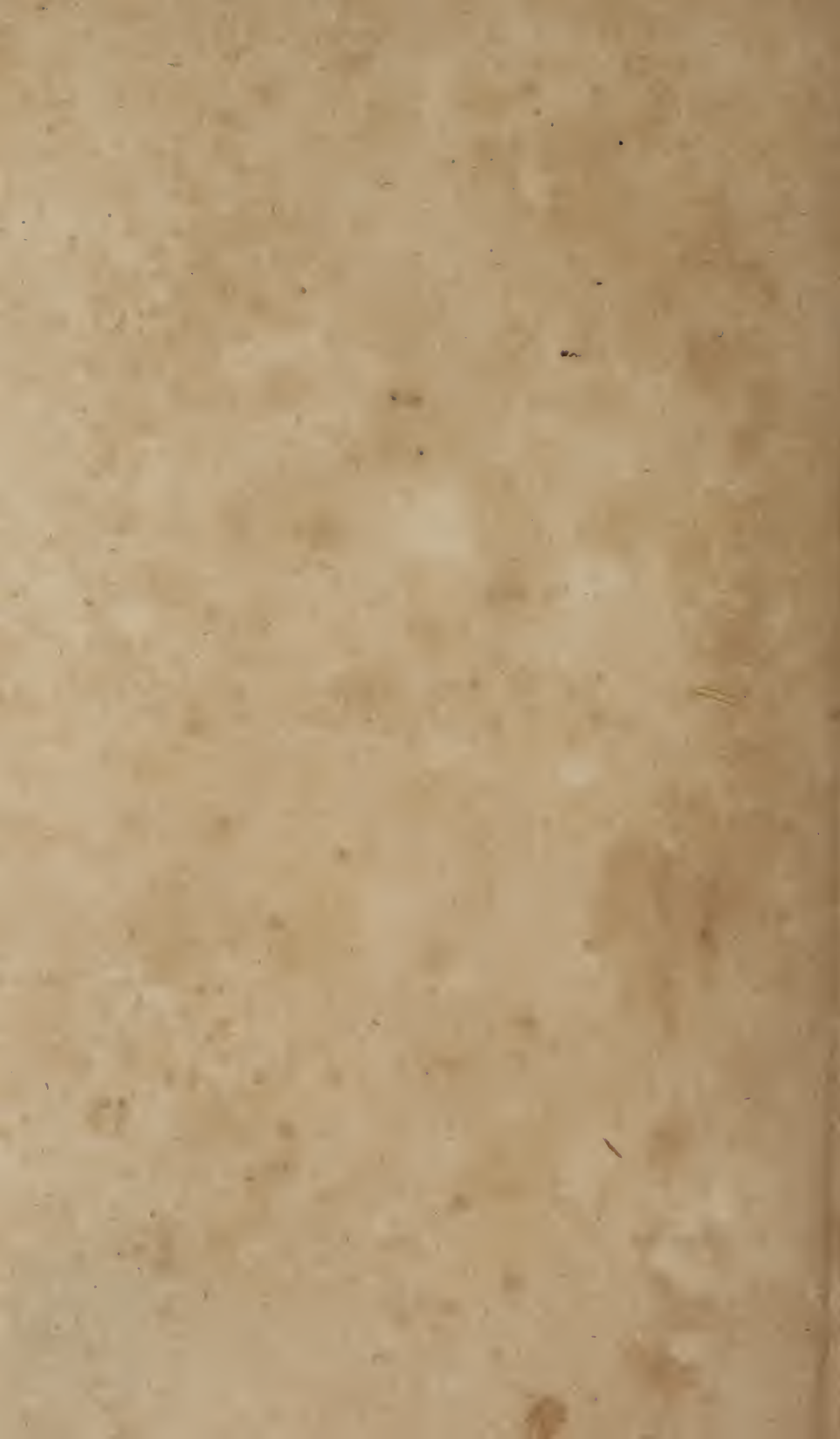
Written at the close of the reformation in B——e, in allusion to Sol. Songs, ii. 11, 12.

1. 'Tis winter! the spring and the summer are past!
The blossoms and flowers no longer appear!
How sensibly felt is the cold piercing blast!
How dreary and gloomy this part of the year!
Oh! where is the sun, which resplendently shone
So lately, and warm'd every heart with his rays?
Alas! all those days of refreshing are flown!
And we mourn, and we sigh, and we sigh for those days!

2 'Twas lately we saw all the blossoms appear,
The flowers expanding their beauties to view;
The singing of birds gently stole on the ear,
And moments of pleasure insensibly flew.
Beholders, astonish'd, survey'd the great change,
And long'd to participate pleasures so great.
But alas! all is gone! like a dream, oh! how strange!
And left us to mourn our desolate state.

3 Oh, when shall the winter be over and gone!
The cold chilling torrents no longer descend!
Oh when shall the spring in its verdure return,
On the wings of the zephyr this clime to befriend!
Oh, when shall the flowers, more gaily array'd
Than Israel's king in his glory, appear!
The musick of birds gently heard in the glade,
And the voice of the turtle proclaim the new year!

GAIVS.



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